

DIVINITY OF PEACE:  
BEYOND MASTERY/SLAVERY TOWARD WHOLEHEARTEDNESS

A PROFESSIONAL PROJECT  
Presented to the faculty of the  
SCHOOL OF THEOLOGY AT CLAREMONT  
in partial fulfillment of the degree  
DOCTOR OF MINISTRY

By  
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*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

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## DEDICATION

This project is dedicated to my grandmothers, who because of illness never lived to see my birth. Only their names exist in my baby book.

**Jesse Strubel Hofrichter (April 5, 1890 - December 15, 1918)**

She died in the flu epidemic, December 1918, about ten days before Christmas. Her life was probably typical of the time. She had three little ones and was expecting in February. She was jolly, fun to be with and enjoyed playing with children. She had a lovely trained contralto voice and played the violin. If I were to celebrate anything about her life, it would be her love of family and music.

-Julia Jane Hofrichter Campbell, Daughter  
-(Personal Letter 10/7/84 )

**Harriet Borman Luth (February 26, 1890 - June 15, 1935)**

She was of unusual personality and was always seeing ways and means of doing for others. No one was ever turned away, when needing assistance, unaided and (all were) strengthened by their contact with her.

-Resolution of the Eastern Star as Past Matron

Her life was significant for the total involvement with her family; her brothers and sisters as well as her husband and child. She was an expert seamstress and needle worker--embroidery, needlepoint, crochet and hooking rugs. She was always alert and eager to learn something new. She suffered much pain in her life, but that never cause her faith to waiver or her concern for others to diminish. Her belief and trust in God's goodness sustained her throughout every day. She was faithful, independent, capable, intelligent colored by a feisty bit of humor. She was much loved by all who knew her.

-Harriet Luth Hofrichter, Daughter  
-(Personal Letter, 12/23/84)

To the grandmother I found in Karen Horney through her writings, her view of reality and her courage to confront the issues of her day.

And to you dear reader who dares to venture with me on the quest for the Divinity of Peace.

## ACKNOWLEDGEMENTS

My own quest, or life journey toward Divinity and Peace has been one of alternating action and reflection; in many cases moving in the opposite directions of Peace or Divinity. The conditions of our world issue a call in our age to find a way of peace. We are now facing our own survival and the survival of the planet. Such conditions call us all to ask what is it that makes for peace?

The call of our age to find a way of peace means that we are now facing an extremely critical time. That fact has motivated me to be active and reflective toward the issue of peace during the past two and one-half years. Beginning in 1982 when I was hired by the Southern California Conference of the United Church of Christ to help establish a Peace Advocacy Network among the churches, my journey became more and more conscious. A subsequent trip to the World Council of Churches Sixth Assembly meeting in Vancouver, Canada in 1983 moved me in the directions of understanding Justice as a relevant issue in Peace.

An internship with the Pomona Valley Council of Churches contributed to my understandings of Peace with Justice as a concern for the church and in the church and in a very small area of the United States of America. I am deeply indebted to all the Peace groups with which I have interacted including the Office for Church in Society, United Church of Christ, the Southern California Conference Social Concerns Commission of the United Church of Christ, the local Social Concerns Committee of the Claremont United Church of Christ

Congregational, The Pomona Valley Council of Churches Peace Task Force, the Interfaith Peace Center of La Verne, the Interfaith Center to Reverse the Arms Race, Pasadena, California, and the Coalition for Peace with Justice of the Pomona Valley.

I could not have evolved to the position of this project without the edification of many women in Claremont, especially those members of Thiasos and the Women's Concerns Task Force at School of Theology at Claremont. A class with Bernadette Brooten in my first semester in Claremont was a pivotal moment which changed my focus and my life. Encounters with Charlotte Ellen's strong womanly light, her patient prodding and embracing acceptance led me to a new understanding of my life's journey. Ruth Krall's friendship and long discussions about theology, psychology, spirituality, ethics and women touched and evoked new being. Miki Bratt's longstanding strength, warmth and artful commitment to peace and political change serve ever as silent inspiration. I am grateful to name among my friends and influences Hyung Kyung Chung from Korea, Eliz Tapia from the Philippines, and Thandeka (alias Susan Booker) from Los Angeles who have increased my awareness of women from the Third World.

In addition, Dave Griffin stood as midwife to certain theological thinking and Cornish Rogers offered patient encouragement to the early gestation. Howard Clinebell's course in Psychotherapies planted the seeds of thought related to Karen Horney's theory of neurotic mastery. Mortimer Arias' hopeful liberation theology lured me into a direction of third world awareness.

Most of all I wish to express my gratitude to my academic committee; Mary Elizabeth Moore, who sparked and encouraged my thinking

for this project beyond my original dreams; and Dan Rhoades whose trust and responsive nurturing helped move me into the field of feminist ethics. Dr. Moore has painstakingly undertaken the reading of the many drafts of this project; she has challenged, recommended changes, corrected and improved the text beyond normal expectations.

Credit is also due to Cliff Cobb whose appearance in my life during 1984 assisted greatly in the clarification of the issues presented here and helped to verify the fact that mastery and slavery are not conditions of gender. Most especially I acknowledge my son, Nathan Doyle Hofrichter, who gave up a house and a dog he loved to accompany his mother to graduate school. For four years he has had to live with a student-mom whose busy schedule, nose in books and fingers at typewriter, provided for less mothering time than either of us would have preferred.

Thanks also to Cherita Stevens of Claremont Computer Services whose assistance in preparing the manuscript has been invaluable and most protective of my sanity. Richard Denton of the library staff at the School of Theology at Claremont provided an invaluable service for the accuracy of notations and bibliography.

I have been richly blessed by the friendships and organizations mentioned above, and by Claremont, California whose community and people have helped create a very important home for my son and myself. I offer this painstaking work to you all and to the world in hopes that it may plant a seed or offer fertile soil for gestation of thought. Perhaps together we may reap the Divinity of Peace.

## TABLE OF CONTENTS

	Page
INTRODUCTION	iii
PART I	
CHAPTER I. The Quest for Divinity: A Task of Psychology . . . .	1
The Human Condition . . . . .	2
Who was Karen Horney . . . . .	2
Her Theory of Conflict and Neurosis . . . . .	5
Conflict and Harmony . . . . .	15
Quest for Love: Value or Neurosis? . . . . .	18
Quest for Mastery: Value or Neurosis? . . . . .	24
Feminism/Patriarchy . . . . .	28
Quest for Freedom: Value or Neurosis? . . . . .	33
Quest for Community: Value or Neurosis? . . . . .	36
Diagnosis and Therapy: Toward Wholeheartedness . . . . .	38
CHAPTER II. Barriers to Peace: Mastery or Slavery . . . . .	44
Why Ask? . . . . .	44
Erich Fromm's Trajectory . . . . .	47
Neurotic Mastery . . . . .	49
Traumatic Syndrome . . . . .	49
Neurosis Defined . . . . .	51
Types of Mastery . . . . .	53
Dangers of Mastery . . . . .	57
Paul Tillich . . . . .	59
Concern of a Feminist in the Reformed Tradition . . . . .	59
Anxiety and Security . . . . .	62
Love and Power . . . . .	65
Justice . . . . .	70
Slavery . . . . .	75
Severe Toil . . . . .	77
Bondage . . . . .	78
Under Domination . . . . .	80
As a Human Condition . . . . .	82
Slavery in Analysis . . . . .	86
Conclusion . . . . .	91



## PART II

	Page
Introduction . . . . .	94
CHAPTER III. The Quest for Divinity: A Task of Theology . . . .	97
Divinity as Theology . . . . .	97
Etymology . . . . .	97
Science of Divinity . . . . .	100
Scope of Divinity . . . . .	101
Divinity as Deity . . . . .	103
Creator/Creatrix . . . . .	106
Genesis 2 and 3 . . . . .	106
Eve . . . . .	108
Copper Woman . . . . .	109
A Creation Myth . . . . .	112
Divinity as Human Experience . . . . .	113
Creation . . . . .	113
Apostasy: Turning from Deity . . . . .	113
Sustaining Hope . . . . .	117
Approaching Divinity . . . . .	117
Poetry and Prophecy . . . . .	124
Anointing the Body . . . . .	125
A Restorying - Approaching the Body of Christ . . . . .	130
CHAPTER IV. Divinity of Peace: Wholeheartedness . . . . .	134
Wholeheartedness and Power . . . . .	134
Planting for Change/Forging New Metal . . . . .	134
Wholeheartedness vs. Wholeness . . . . .	136
Power Defined . . . . .	139
Power Discussed by Theologians . . . . .	140
Power Symbolized . . . . .	143
Menstrual Power . . . . .	145
Wholeheartedness and Justice . . . . .	151
Justice Defined by Patriarchy . . . . .	151
Justice Defined by Myth . . . . .	151
Justice Defined by Righteousness . . . . .	152
The Dream of Eurydice Returned . . . . .	154
Eternal Justice . . . . .	155
CONCLUSION . . . . .	159
BIBLIOGRAPHY . . . . .	162

## ABSTRACT

DIVINITY OF PEACE:  
BEYOND MASTERY/SLAVERY TOWARD WHOLEHEARTEDNESS

By

BARBARA JEAN HOFRICHTER

This project engages some existential questions related to the current condition of potential nuclear annihilation of the globe. It reflects on the human condition as it exists in the mid-1980s in North Atlantic culture influenced by Protestant thought. It is the perspective of a North American White Protestant woman, born during World War II, brought up in New England congregationalism who journeyed across the country to discover herself to be a reformer in the reformed tradition.

The project engages interaction with Karen Horney's psychoanalytic theory of neurotic mastery and looks at some of our mainline Protestant thinkers, especially Paul Tillich in terms of that theory. Further it examines the human condition of slavery in terms of Karen Korney's theory of "morbid dependency." It then suggests the possible implications of her theories when applied to North Atlantic culture.

The concept of Divinity is suggested as a way of expressing spiritual experiences related to theology, Deity and human existence. Feminist theory and experience inform the concepts of creation, power and justice, suggesting ways to re-image these important symbols.

Ultimately the project suggests that psychological and spiritual wholeheartedness which is rooted in spiritual experience of the ages could move a world toward the Divinity of Peace.

## INTRODUCTION

This project has been working in me for over two years. It has perhaps been working in me all my life, or at least from the moment in college when I decided to major in French because I had a German name and upbringing. The quest for Peace for me has been a consistent quest to see the other side of the issue which is invariably presented as the dominant focus. This journey has led me to the unpopular group more than once. It led me to the inner city and taught me to know black culture in a northern city of the United States. It led me to the west coast to learn a viewpoint opposite from that of the east coast. It led me to schools and seminaries which were predominantly not those of my denomination. It has finally led me to the perspective of theology and psychology which is a feminist perspective.

As you venture to move with me through this journey and on this quest, I invite you to engage yourself in dialogue. Certainly my journey and yours are different. But I write from the perspective of a person born female at the beginning of the "war baby boom" in the United States of America. The dialogue to which I invite you is with yourself as you seek to learn where you find yourself in the journey and in the discoveries along the way. One of the intense questions which we must ask as living breathing citizens of the twentieth century is have we learned how to create a habitable tomorrow for the human creatures who will inherit the legacy of our decisions? One of the approaches is to

look hard at where we have been and what has brought us to where we are at the moment. Once we have analyzed the structures within which we live and breathe and find ourselves, then we might be able to apply our analysis to the present and the future and together create a more habitable globe.

In my experience of working with peacemaking groups in Southern California, I have learned that the personal journey and the political journey often parallel each other. This suggests that the personal conflict which is addressed by the field of psychology and the political or social conflict which is addressed by sociology or anthropology may find parallels in each other. Religion is seen as both personal and social. Its disciplines inform us historically, socially, personally and symbolically. Thus it may be within the context of religion that the personal and social understandings come together.

In addressing the issues of peace and justice in our culture, especially in recent times (1980's), it is important to observe that there are many peace groups ready to inform and educate. As many as thirty church groups have made statements against nuclear war or weapons.<sup>1</sup>

The concerns of protecting the planet emerge from the depths of consciousness like a lioness protecting her cubs. It is not unnatural that feminists find their awareness of struggle and interests turning toward the planet's preservation. As there have been so many resources developing during recent years, I am not intending to offer another

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<sup>1</sup>John Donaghy (ed.) To Proclaim Peace: Religious Communities Speak out on the Arms Race. (New York: Fellowship, 1983).

resource even though one original intent was to create a useful handbook for churches.<sup>2</sup>

What has emerged instead is theory, rooted in the awareness of a woman, Karen Horney, who lived and taught and influenced several well-known thinkers of the century. It seemed to me as I listened and participated in peacemaking groups and women's groups during the past three years that there had to be a reason for our existence in a culture which seemed to be ascending obliviously to the brink of world disaster. The reasons could not be only political; nor could they be only personal; perhaps they were religious . . . ?

This project begins with psychology and theology as the disciplines from which we find our tools of analysis. Our quest for peace leads us into the analysis of social structures in terms of our tools from theology and psychology, only to lead us to a new road much less traveled, yet beckoning many more venturers like yourself.

It is the intent of this project to theorize on the basis of Karen Horney's sound perceptions of human pain in her era (post World War II) what might have happened in the recent forty years of the Atomic Age to perpetuate the conditions under which we live. Therefore I invite you to journey with me through psychological and religious theory to a new vocabulary of peace and justice.

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<sup>2</sup>See instead: Harvey Seifert, The Light of Faith and the Way to Peace; A Study Guide for PEACEMAKING (Pomona: Pomona Valley Council of Churches, 1985). Also: A Just Peace, The Peace Theology Development Team, Cynthia Ikuta, Chair (New York: Office for Church in Society, United Church of Christ, Draft, October 1984).

## PART I

## CHAPTER I

## THE QUEST FOR DIVINITY: A TASK OF PSYCHOLOGY

The Human Condition

We live in a world where oppression and violence are rampant. Tyranny and attachment to forceful methods of will are rampant. Torture, oppression and poverty are rampant. In the name of democracy and in the interests of capitalism, the United States of America has abolished slavery and created slaves. We have become slaves to patriarchal paternalism whose sin it is to create and act as creator in the development of the world. Bullets and bombs give the illusion that one can possess the power over life and death. Medical technology has produced simulated methods of maintaining life which is only enslavement. Human life has become dispensable to the promise of its protection. We live in an age of acute double-think and double-speak which is demonstrable when two hundred praying women are more of a threat to two governments than three thousand military men in Honduras.<sup>1</sup>

We are in 1984 where Orwell's predictive slogans are more

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<sup>1</sup>On December 5, 1983, 100 American Church women were denied boarding privileges on an airplane in New Orleans scheduled to take them to Honduras for a prayer vigil at the churches in that country. Forty to fifty others were turned back from Honduras to Miami. (L.A. Times, Dec. 6, 1983, Part 1, p. 10.) Personal testimonies from Kate Elliott and Ann Cohen McLaughlin (Claremont, CA, January, 1984).

present than we dare to admit: "WAR IS PEACE; FREEDOM IS SLAVERY; IGNORANCE IS STRENGTH." We are imprisoned in our structures, innocently pursuing peace through war toys, slaves to a lifestyle of freedom and ignorantly believe in military strength.

The human condition is suffering severely from a lack of sisterhood. Jung, Boethius and Dante each experienced a spiritual quest which led to wisdom embodied in a woman. Women find strength and wisdom in other women and in the feminine principle of the universe. Sisterhood originally meant women in a convent, while brotherhood was used to mean all mankind which was supposed to mean all humankind. What has become lost in translation is the sisterhood of humanity. Delphos is the Greek word for brothers, while delphae is Greek for sisters. The root of the word delph expresses either male or female. It connotes shared humanity and shared parenthood. What is inclusive in Greek, is exclusive in translation to English (or other languages) and our sisterhood has been lost in translation. Sisterhood has been lost to the brotherhoods which create a simulated bonding of male members, but oppress and exclude women to do so. Sisterhood has been lost in the competition of women for men, and the identification of women with men. Thus women have participated in patriarchal oppression by choosing loyalty to men over loyalty to sisters or mothers. Men have perpetuated patriarchal oppression by believing a woman is one they must possess, and by denying the feminine parts of themselves in enslavement to patriarchal values of power, militarism and possessions. The exploitation of women around the world and the competition of women to express false femininity are only surface demonstrations of how sisterhood of humanity has been lost.



At the turn of this twentieth century several women were alive whose intelligence, concern and awareness for sisterhood and for women made significant contributions to human understanding. If they were remembered, their contributions might be celebrated. Unfortunately many are forgotten because they were women. Among young women alive in 1900 were my natural grandmothers and my spiritual grandmother Karen Horney whose psychological understanding of human nature differed from the traditional, especially Freudian understandings, yet greatly influenced the psychoanalytic tradition which followed her.

Karen Horney has been called the first wholistic therapist,<sup>2</sup> the first feminist therapist,<sup>3</sup> and the first cultural therapist.<sup>4</sup> Her concept of inner conflicts which inhibit human growth and manifest as neuroses in disturbed persons gives unusual insight to the national neuroses which inhibit peace, both inner peace of individuals and outer peace between persons, groups and nations.

By exploring these conflicts and their deeper manifestations as neuroses, we may gain some insight to understanding reconciliation as a way to peace. Karen Horney does not refer to reconciliation as a way to peace, but she does refer to the resolution of conflicts:

Neurotic conflicts cannot be resolved by rational decision. . . . But these conflicts can be resolved by changing the conditions within the personality that brought them into being.<sup>5</sup>

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<sup>2</sup>Howard J. Clinebell, Jr., Contemporary Growth Therapies (Nashville: Abingdon Press, 1981) 73.

<sup>3</sup>Ibid., 80.

<sup>4</sup>Robert A. Harper, Psychoanalysis and Psychotherapy 36 Systems (New York: Aranson, 1974) 79.

<sup>5</sup>Karen Horney, Our Inner Conflicts (New York: Norton, 1945) 19 (Hereafter OIC).

We will explore the inner conflicts she outlines in terms of examining how they affect the peace of the soul, and then we can look at the neuroses to observe how they affect world peace.

Because peace-making involves first resolution of our own conflicts, it is significant to look at a psychotherapist whose theories are devoted to conflict resolution. We will also see that some North American values of mastery, love and freedom have been described by Karen Horney as neuroses. Understanding where these neurotic trends manifest, may be a clue to how members of a culture which has made these values virtues can understand its own inner conflicts and its conflicts with other cultures.

#### Who Was Karen Horney?

Karen Horney was born in Hamburg, Germany on September 16, 1885, which endows her with the analytical powers of Virgo and places her as a contemporary of the first wave of feminists, suffragists and free thinkers. Her life paralleled that of Rebecca West of England, known for her feminist works, and the lives of several existentialist thinkers who influenced philosophical thought in the twentieth century (such as Paul Tillich and Jean-Paul Sartre).

Her father, a Norwegian sea captain (Bernt Henrik Wackels Danielssen, 1835-1910) was accustomed to long sea voyages. This contributed two ways in Karen's life. In one way his absences taught her to get along on her own with her mother and her brother. On the other hand, when he took her with him on voyages during her mid-teens, she was able to observe other cultures and to develop an interest in travel and wider horizons.

Her mother (Clothilde Marie van Ronzelen, 1852-1911), Dutch and younger than her husband, described as an intelligent free thinker and an "imperious beauty," was a strong influence in Karen's life. She had a brother Brent, who was four years older. It is reported that she felt rejected when he began dating in his teens.<sup>6</sup>

Karen decided to study medicine early in her life, and after her graduation from Hamburg Realgymnasium, she did university studies at Freiburg, Gottingen and Berlin. She worked three years at a psychiatric clinic in Berlin and received her medical degree on January 15, 1915. In the midst of her medical career, she married Dr. Heinrich Wilhelm Oscar Horney (1909) and had three daughters. Brigitte (b. 1911) became a famous actress in theatre and films. Marianne (b. 1913) followed in her mother's footsteps and became a physician and psychoanalyst. Renate (b. 1915) was a vivacious social youngster who married early and emigrated to Mexico, thoroughly enjoying her life there.<sup>7</sup>

Thirty years younger than Freud, she never met him. Yet she was greatly influenced by his thinking and methods. She was analyzed by two of his disciples, Karl Abraham and Hans Sachs, while working at the Psychoanalytic Institute in Berlin. In 1917 she wrote "The Technique of Psychoanalytic Theory" in which she states:

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<sup>6</sup>Harold Kelman, Helping People: Karen Horney's Psychoanalytic Approach (New York: Science House, 1971) 1-2.

<sup>7</sup>Ibid., 3.

Psychoanalysis can free a human being who has been tied hand and foot. It cannot give him new arms and legs. . . . Psychoanalysis, however, has shown us that much that we have regarded as constitutional merely represents a blockage of growth which can be lifted.<sup>8</sup>

Thus early in her career, there were seeds of her "growth-oriented, life-affirming, freedom-seeking philosophy."<sup>9</sup>

In 1932, she was invited to Chicago where she worked for two years with Alfred K. Stein, then moved to New York. In New York, she was caught up in a crucial change of the Psychoanalytic movement. The center of influence was shifting from Europe to the United States. Her book, The Neurotic Personality of Our Time, published in 1937 by W.W. Norton, a friend she had met in New York has been translated into ten languages. After that book was published, the shock waves rocked the Psychoanalytic movement for all time,<sup>10</sup> as Karen Horney was demoted from the New York Psychoanalytic Association.

Her statements in this early book express what she later clarifies in Our Inner Conflicts as "moving toward", "moving against" and "moving away" from people. She describes a 'neurotic need for affection', a 'quest for power, prestige and possession', and 'recoiling from competition'. Later still, in Neurosis and Human Growth, she describes these tendencies as neurotic 'mastery', 'love', and 'freedom'. We will look further at these descriptions in a later section.

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<sup>8</sup>Ibid., 4, as quoted from American Journal of Psychoanalysis 28 (1968) 3-12.

<sup>9</sup>Ibid.

<sup>10</sup>Clinebell, 72. Kelman, 16.

Karen Horney was the first dean of the Association for the Advancement of Psychoanalysis, and the first editor of the American Journal of Psychoanalysis. Her associates included Clara Thompson, Bernard S. Robbins, Harmon S. Ephron and Sarah R. Kelman and later Fromm and Silverberg.<sup>11</sup>

Her biography alone is a story of struggle, adversity and the confronting of many conflicts. Her biographer tells us she launched strong attacks against established psychoanalysis;<sup>12</sup> one of those was published in 1942 under the title Self Analysis. Horney was a person of light and love and transformation, according to her eulogists;<sup>13</sup> yet, she always experienced slow healing from her hurts of breaks with people.<sup>14</sup>

She divorced in 1939, but maintained a friendly relationship with her husband until his death in 1948. Her writing is demonstrative of her wider appreciation for literature, for her books are greatly inclusive of examples from the great novelists of history as well as contemporary cartoonists and movies or novels.

Horney's last two published articles; "On Feeling Abused"<sup>15</sup> and

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<sup>11</sup>Kelman, 17.

<sup>12</sup>Ibid., 17-23

<sup>13</sup>See Paul Tillich, "Karen Horney, A Funeral Address," Pastoral Psychology (May 1953) 19. Ralph Hyatt, "Karen Horney, A Tribute," Journal of Marriage and Family Counseling (October 1977) 39-43. Harold Kelman, "In Memorium," American Journal of Psychoanalysis, 14. (1954) 7.

<sup>14</sup>Kelman, Helping People, 25.

<sup>15</sup>Karen Horney, "On Feeling Abused," American Journal of Psychoanalysis, 11 (1951) 5-12.

"The Paucity of Inner Experiences"<sup>16</sup> hint to us that she had insight as to the problems of American society. One mentions the generalized 'ennui' which characterized existentialist writers of the 1940's; the other indicates the lack of spirituality which later evolved into the "Death of God" movement of mid-twentieth century theologians.

Karen Horney was a feminist all the time, although the word was not common in her day. Her essays on Feminine Psychology were not published until 1966. Even though they were written between 1922 and 1936, they were considered to have a "surprisingly modern ring and a stimulating pertinence to current problems and interests . . ."<sup>17</sup> It is possible that such a statement may still be relevant in the eighties. However, Karen Horney saw truths in the American lifestyle which even today are not fully recognized.

In 1952, she died quite suddenly, and the tribute she received from her client, Paul Tillich

The light she gave was not a cold light of passionless intellect, it was the light of passion and love. Eternity works in time only if it works in love. And eternity worked love in her and through her. She wrote books, but she loved human beings. She helped them to throw light into the dark places of their souls. She helped them to insights into themselves which had healing power. You cannot heal without insight. But you can heal through insight only if insight is united with love. Therefore, many people who felt the light which radiated from her, from her insights and from her love, were healed in soul and body. And they gave praise to the power which worked in her and through her, the power of eternity.<sup>18</sup>

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<sup>16</sup>Karen Horney, "The Paucity of Inner Experiences," American Journal of Psychoanalysis, 12 (1952) 3-9.

<sup>17</sup>Kelman, "In Memoriam," 9, as quoted from A. Applegarth, "Review of Feminine Psychology by K. Horney," Archives of General Psychiatry 18 (1968) 124-5.

<sup>18</sup>Tillich, 13.

was echoed twenty-five years later by Ralph Hyatt:

Horney's insights into psychological equality and freedom of all individuals as well as the possibility for positive personality change became the impetus for a new conception of the person. Influenced by Erich Fromm and buttressed by humanists such as Sullivan, Maslow, Rogers, and May, she supported the notion that the vicious cycle of basic anxiety-neurotic structure-manifest anxiety could be broken. She had faith that the compulsive moves toward, against, or away from people should become more flexible and spontaneous. She trusted that the despised "real self" would regain a respectable place in the personality when self-knowledge thawed the frozen, false, perfect "idealized self."<sup>19</sup>

His closing sentence is "Indeed, she was a rare and courageous personality."<sup>20</sup>

That such a rare and courageous personality is not more familiar to psychological, philosophical and theological audiences today, seems very strange. Perhaps it is that she was female; but more likely it is that her insights are painful to accept for they include us all. Let us examine more fully the impact of her theory.

#### Her Theory of Conflict and Neuroses

Karen Horney is one theorist whose thought develops and grows throughout her work. This is evident as she finds different labels for personality types of her theories as she grows through her writing. The three books which best describe her theories and thought are The Neurotic Personality of Our Time, published in 1937, Our Inner Conflicts, published in 1945, and Neurosis and Human Growth, published in 1950. As we look at the labels she chose to use for the way she saw

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<sup>19</sup>Hyatt, 42.

<sup>20</sup>Ibid., 43.

humanity, we may see the seeds of subsequent psychoanalytic thought as well as clues to our own cultural illness.

In The Neurotic Personality of Our Time, she defines neurosis:

. . . a neurosis is a psychic disturbance brought about by fears and defenses against these fears, and by attempts to find compromise solutions for conflicting tendencies. For practical reasons it is advisable to call this disturbance a neurosis only if it deviates from the pattern common to the particular culture.<sup>21</sup>

Her last sentence which indicates that a psychic disturbance is only a neurosis in so far as it deviates from the culture stops just short of saying that cultures may be neurotic. She further emphasizes that suggestion when she points out that "the majority of individuals in a culture have to face the same problems . . ." <sup>22</sup> which suggests that "these problems have been created by the specific life conditions . . . in that culture."<sup>23</sup> Her own frame of reference for these statements at this time were European and American cultures of the 1930's. History testifies to her insight as we now know of the rise of the Nazi regime and World War II.

Karen saw an inter-relatedness to all neurotic tendencies, which centers in basic anxiety. The anxiety is centered in conflict and is contrasted to fear:

Fear and anxiety are both proportionate reactions to danger, but in the case of fear the danger is a transparent, objective one and in the case of anxiety it is hidden and subjective.<sup>24</sup>

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<sup>21</sup>Karen Horney, The Neurotic Personality of Our Time (New York: Norton, 1937), 28-29. (Hereafter NPT)

<sup>22</sup>NPT, 34.

<sup>23</sup>Ibid.

<sup>24</sup>NPT, 46.



Anxiety and the reasons for it can remain unknown, and can render one "helpless."<sup>25</sup> Her suggestions as to how we escape anxiety are rationalization, denial, narcotization and avoidance.<sup>26</sup> The therapeutic task as she sees it is to find the meaning in situations which arouse anxiety<sup>27</sup> and to "work it through."<sup>28</sup> In this first work, Karen Horney defines four neurotic anxieties which she has named and characterized as follows:

- 1) securing affection: If you love me you will not hurt me.
- 2) submissiveness: If I give in, I shall not be hurt.
- 3) power: If I have power, no one can hurt me.
- 4) withdrawal: If I withdraw, nothing can hurt me.<sup>29</sup>

In Our Inner Conflicts, which was printed after World War II, Karen has refined her ideas to a trinity of neurotic conflicts which she describes as 1) moving toward people, 2) moving against people, and 3) moving away from people.<sup>30</sup> Essentially, the 'securing affection' and 'submissiveness' are combined into 'moving toward.' Power is re-named as 'moving against,' and 'withdrawal' is re-named 'moving away.' Later, these are developed into "the appeal of "Love, Mastery and Freedom".<sup>31</sup> As we look at how she outlines the three inner conflicts in this book, we must be aware that her understanding of conflicts at this time is that they are signaled by inconsistencies:

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<sup>25</sup>NPT, 43-4. <sup>26</sup>NPT, 48ff.

<sup>27</sup>NPT, 44.

<sup>28</sup>An idea which appears in OIC, 230.

<sup>29</sup>NPT, 96-99. <sup>30</sup>OIC, 48-95.

<sup>31</sup>Horney, Neurosis and Human Growth (Norton, 1950) Chapters 8, 9 and 11. (Hereafter NHG)

Inconsistencies are as definite an indication of the presence of conflicts as a rise in body temperature is of physical disturbance.<sup>32</sup>

But she is aware that:

To detect them, however, is no easy matter--partly because they are essentially unconscious, but even more because the neurotic goes to any length to deny their existence.<sup>33</sup>

These three ways of relating to people; moving toward, against or away, are Karen's theory in a nutshell. They describe how people cope differently with the basic conflict, which when it produces compulsive behavior, is labeled a neurosis.<sup>34</sup> But as has been emphasized elsewhere, "these relational trends are present in everyone."<sup>35</sup> We will review them briefly and then examine more fully the appeals to love, mastery and freedom.

Her first type which manifests the traits of moving toward people, is also called the "compliant type."<sup>36</sup> There is a need for affection, approval and a special need of a partner who fulfills a desire of human intimacy.<sup>37</sup> In expression of these needs, "they are compulsive, indiscriminate, and generate anxiety or despondence when frustrated."<sup>38</sup> The need expressed is to be "liked, wanted, desired, loved."<sup>39</sup> Essentially, the neurotic expressions of submissiveness and of securing affection from her earlier work are expressed in moving toward people. The values:

lie in the direction of goodness, sympathy, love, generosity, unselfishness, humility; . . . how inadequate it would be to describe them (elements of the neurosis) by any one term like submissive or dependent, for a whole way of thinking, feeling, acting--a whole way of life--is implicit in them.<sup>40</sup>

<sup>32</sup>OIC, 35.

<sup>35</sup>OIC, 46-7.

<sup>38</sup>Ibid.

<sup>33</sup>OIC, 34.

<sup>36</sup>OIC, 49ff.

<sup>39</sup>OIC, 51.

<sup>34</sup>Clinebell, 75.

<sup>37</sup>OIC, 50.

<sup>40</sup>OIC, 54-5.

Thus we see the beginnings of the neurotic need for love, to which we will return.

The moving against type of person is the one in which Karen Horney has expanded the quest for Power, Prestige and Possession. This type of conflict manifests in a "strong need to exploit others, to outsmart them, to make them of use to himself."<sup>41</sup> The choice of mate is one that is "desirable" and who through "attractiveness, social prestige or wealth" can "enhance one's own position."<sup>42</sup> The internal conflict of this type concerns the inability to express emotions; friendship, love affection or understanding.<sup>43</sup> That Karen notes "It is not greatly to the credit of our civilization that his particular inhibitions do not, offhand, strike us as such."<sup>44</sup> suggests that she did have a clue to the possible neuroses of our culture. These are the essences of the neurotic need for mastery, to which we will return.

The discussion of the moving away from people conflict which was earlier suggested a "withdrawal" and "recoiling from competition"<sup>45</sup> is described as a "need to put emotional distance between themselves and others."<sup>46</sup> The characteristics of self-sufficiency and privacy serve the basic need of independence.<sup>47</sup> There is an unconscious determination not to get emotionally involved with love or anger, co-operation or competition. When independence is compulsive and indiscriminate; "It

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<sup>41</sup>NPT see chapter ten, 162-187. It is notable that on 186 she describes

<u>aims,</u>	<u>reassurance against,</u>	<u>form of hostility:</u>
power	helplessness	(dominates others)
prestige	humiliation	(humiliates others)
possession	destination	(deprives others)
<sup>42</sup> OIC, 65.	<sup>43</sup> Ibid.	<sup>44</sup> OIC, 68.
<sup>45</sup> Ibid.	<sup>46</sup> NPT, 98-99. Also Chapter 12: 207-229.	
<sup>47</sup> OIC, 75.	<sup>48</sup> OIC, 77.	

manifests itself in a hypersensitivity to everything . . . resembling coercion, influence, obligation. . . . "49 Describing the conflict is not quite as easy as the other two because the desired goals are negative: "not to be involved, not to need anybody, not to allow others to intrude on or influence. . . . "50 It is this neurotic conflict which evolves into the "appeal of freedom" in her later work.

Before we continue with Karen Horney's ideas, let us look at some possible meanings of conflict. It is important to remember that at this stage of her writing:

The most comprehensive formulation of therapeutic goals is the striving for wholeheartedness: to be without pretense, to be emotionally sincere, to be able to put the whole of oneself into one's feelings, one's work, one's beliefs. It can be approximated only to the extent that conflicts are resolved.<sup>51</sup>

#### Conflict and Harmony

"The big secret that psychoanalysis found--and it is basic to all of its other secrets--is the secret of conflict itself."<sup>52</sup> So writes Jean Baker Miller. Of course, conflict is not a new discovery. It has been with us for centuries. Conflict has been defined as "competitive or opposing action of incompatibles, antagonistic state or action (of divergent ideas, interest, or persons)."<sup>53</sup> The second dictionary definition is compatible with psychotherapy: "mental struggle resulting from incompatible or opposing needs, drives, wishes, or external or

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<sup>49</sup>Ibid.

<sup>50</sup>OIC, 81.

<sup>51</sup>OIC, 242.

<sup>52</sup>Jean Baker Miller, Toward a New Psychology of Women (Boston: Beacon Press, 1976) 126.

<sup>53</sup>Oxford English Dictionary (1971).

internal demands." The concept of conflict, demonstrated in behavior which was somehow deviant to the values of culture, was the basic contribution Freud offered to "inner conflicts." "What psychoanalysts found . . . is that things are not what they are said to be. They are expressions of conflict and attempts at resolution."<sup>54</sup>

Conflict makes good drama, movies, fiction, life stories, and interest intrigue. Conflict makes life interesting, but only if it is creative conflict. Before Freud discovered conflict in the psyche, there were great authors who were able to create novels and plays which carried the themes of conflict. In French seventeenth and eighteenth century tragedies and novels, there was the theme of passion versus honor or duty. Even Greek tragedies have that theme (Racine modeled his antigone on Euripedes play.) Shakespeare wrote many tragedies with the theme of conflict varying between greed, love, mastery (i.e., kingdoms) and some comic themes of deceit. Even Hamlet asked the question "To be or not to be?" Thus living and dying, loving and hating, submission or dominance were human themes before Freud found them in the psyche. What has psychoanalytic theory done for conflict?

One of the things that psychoanalytic theory has done for conflict, is to recognize its internal nature. Traditional philosophical thought has spoken of conflicts between soul and body, spirit or matter, male or female, and those conflicts can be supported. So also can conflicts be supported between nations, families, states, groups or ideologies. What can now be supported is that every conflict can be reduced to a battle between the self image and the real self.

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<sup>54</sup>Miller, 125.

Karen Horney is not the only one who pointed this out, but her method of doing so is extremely useful to a possible transcendence of conflict into harmony.

Harmony is the combination or adaptation of parts, elements or related things, so as to form a consistent and orderly whole. Harmony in music is the arrangement of notes for instruments so as to form a symphony, or of vocal notes to form a choir. Harmony in a garden is the arrangement of plants, shrubs and flowers to form an aesthetic landscape, or of vegetables in spaces so that they have the best exposure to light and shade for full ripening. Harmony is not uniformity. Harmony is not the opposite of conflict.

In order to sew a garment, one has to cut the fabric into shapes of a pattern. In order to create steel, fire must be applied to iron ore to temper it into steel. Scissors conflict with fabric, changing its shape; fire conflicts with iron, changing its properties. Both are images of creative conflict. Creative conflict can work in harmony to make a whole new creation. Destructive conflict is energy out of control. A random slash at the fabric, a fire out of control in a forest could be examples of destructive conflict.

When we speak of conflict within or among human beings, we may also speak of creative conflict and destructive conflict. For Karen Horney, the destructive conflict manifested in neuroses of compulsive behavior, some of the extremes being morbid dependency, vindictive triumph and active rebellion, as we shall see. Still, her writing, which deals with neurotic behavior of her era, has much hope for the use of creative conflict. Essentially, as she describes her therapy, and the insights which surface as a client grows to health, she is talking

about facing conflicts. Her vision for a person who had faced the conflicts was one of knowing the real self, and thus knowing life with a certain "wholeheartedness."<sup>55</sup>

A vision of harmony which would include wholeheartedness, or wholeness as it is now called, may need to make use of creative conflict. Notes played alone on instruments which are out of tune can produce an unbearable cacophony of individualistic shrieks. The same notes, played on cared-for instruments which are in-tune, can produce a harmony of symphonic joy which has cosmic value for the soul. Psychotherapy can be seen as caring for and tuning instruments so that the orchestra can play together for a concert.

On this planet, the instruments are the social institutions of family, education, politics, economics, science, philosophy, technology and culture. Individuals are the notes, and the symphony to be played is Peace. Religion should be the tuning key, consistently offering repairs so that the notes can be clear and strong and vibrant. To play the symphony of Peace, each note must be played at its right time and in the right sequence, and on the right instrument. Unfortunately, our instruments are in bad repair. It may not be possible to fix them all. Yet we have to try. Some of the places where society may be ill is in its values. Values are the soul of the culture.

#### Quest For Love: Value or Neurosis?

In chapter seven of her last book, Karen Horney summarizes her lengthy discussion of problems within individuals which can cause

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<sup>55</sup>OIC, 242.

"disruptive conflicts, unbearable tensions and potential terrors." Her contention is that the individual "makes automatic attempts at . . . removing conflicts, allaying tensions, and preventing terrors."<sup>56</sup> The general measures which operate all the time to reduce the conflicts, tensions and fears are "alienation from self,"<sup>57</sup> "externalization of inner experiences,"<sup>58</sup> (ie: what happens to one from outside) and "compartmentalization."<sup>59</sup> All of these are "attempts at preserving a semblance of inner peace" which help "maintain a deceptive feeling of unity."<sup>60</sup> Other measures include "automatic control" which puts a check on feelings<sup>61</sup> and "supremacy of the mind" which becomes a "spectator of self."<sup>62</sup> All of these factors are assumed in the work that follows which attempts to explain how her three types of personalities respond to their own specific conflicts.

In keeping with the order of discussion in earlier works where "securing affection" and "submissiveness" were described as anxieties whose characteristics were subsumed in a "moving toward people" personality; let us first look at "the appeal of love" as the first solution to the relief of conflicts, tensions and terrors.<sup>63</sup>

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<sup>56</sup>NHG, 176.

<sup>57</sup>NHG, 177 (These are active measures away from the real self and against it).

<sup>58</sup>NHG, 178-9.

<sup>59</sup>NHG, 179ff (Also known as 'psychic fragmentation' it could be considered a lack of wholeness).

<sup>60</sup>NHG, 181.

<sup>61</sup>NHG, 181ff (Some theorists may use the word 'censor').

<sup>62</sup>NHG, 183ff (This is a detached state of observance).

<sup>63</sup>NHG, chapter 9.



The longing for love, according to Karen, can manifest itself as a compulsive "self-effacing" or a "morbid dependency."<sup>64</sup> The "love" to which she refers is "a common denominator for all kinds of positive feelings, . . . sympathy, tenderness, affection, gratitude, sexual love, or feeling needed and appreciated."<sup>65</sup> By her own observation:

People who later on tend toward the self-effacing solution usually have solved their early conflicts with people by 'moving toward' them.<sup>66</sup>

This person's idealized image includes:

a composite of 'lovable' qualities, such as unselfishness, goodness, generosity, humility, saintliness, nobility, sympathy. Helplessness, suffering, and martyrdom are also secondarily glorified . . . a premium is also placed on feelings . . . of joy or suffering . . . for humanity.<sup>67</sup>

The taboos for this type include all that is "presumptuous, selfish, and aggressive."<sup>68</sup> "In fact, love and sacrifice are closely intertwined: (s)he should sacrifice everything for love--love is sacrifice."<sup>69</sup> The appeal of love is also a need for people and a desire for company to keep from being unwanted or disliked:

The self-effacing type needs someone for whom to sew, cook, or garden, a teacher for whom (s)he can play the piano, patients or clients who rely on (her).<sup>70</sup>

Although Karen emphasizes that the neurotic tendencies which she describes have nothing to do with femininity or masculinity, she does admit that the self-effacing person in a relationship is more frequently a woman.<sup>71</sup> I have changed the pronoun specifically so that we can see

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<sup>64</sup>NHG, chapters 9, 10: 214-258.

<sup>65</sup>NHG, 226.

<sup>66</sup>NHG, 121, which also footnotes NPT chapters 6-8, OIC chapter 3.

<sup>67</sup>NHG, 222.

<sup>68</sup>NHG, 219.

<sup>69</sup>NHG, 220.

<sup>70</sup>NHG, 227-8.

<sup>71</sup>NHG, 247.

what her writing looks like when the generic pronoun is changed. It is especially interesting when we read about the contradictory trends which eventually surface in this conflict:

We might naively expect that this type would rather abhor arrogant or vindictive traits in others. But actually [her] attitude is divided. [She] does abhor them but also secretly or openly adores them, and does so indiscriminately--without distinguishing between genuine self-confidence and hollow arrogance, between real strength and egocentric brutality. We easily understand that, chafing under [her] enforced humility, [she] adores in others aggressive qualities which [she] lacks or which are unavailable to [her]. . . . a more deeply hidden set of values, entirely opposite to the one just described (love, etc.) is also operating in [her] and that [she] admires in an aggressive type the expansive drives which for the sake of [her] integration [she] must so deeply suppress in [her]self.<sup>72</sup>

These conflicting trends which are so opposite the ideal image create the inner conflict. The results are twofold:

One of them is the shrinking process, which in biblical terms entails the 'sin' (against oneself) of hiding one's talent in the earth. The other concerns the way in which the taboo on expansiveness renders her a helpless prey to self-hate.<sup>73</sup>

Karen Horney speaks both to feminism and to culture in her words. As we continue to ask whether love is a value or a neurosis, let us look at what some of her contemporaries said about the same subject.

Paul Tillich chooses to deny the emotional nature of love: "It is false to define love by its emotional side."<sup>74</sup> He then proceeds to discuss the idea that God is love. Through statements on 'libido',

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<sup>72</sup>NHG, 220.

<sup>73</sup>NHG, 223.

<sup>74</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951) I, 279.

'philia,' 'eros,' and 'agape' he describes all love except 'agape' as desire:

Agape unites the lover and the beloved because of the image of fulfillment which God has of both . . . agape is universal; . . . Agape accepts the other in spite of resistance. It suffers and forgives. It seeks the personal fulfillment of the other.<sup>75</sup>

Attempting to affirm that the love of God toward "man" is agape, he says that the love of "man" toward God cannot be agape, thus: "one's love to God is of the nature of eros. It involves elevation from the lower to the higher, . . . ." <sup>76</sup> Tillich also wants to assert that agape allows "man" to love himself "as the eternal image of the divine life."<sup>77</sup> Thus he takes self-love in the sense of agape and contrasts it with a "false self-love." This false self-love is always "connected with self-contempt and self-hate."<sup>78</sup>

These words are reminiscent of Karen Horney's terminology. In fact they are more frequent in her discussion of mastery,<sup>79</sup> but in her discussion of the appeal of love one is "merely more helpless about . . . self-hate."<sup>80</sup>

Erich Fromm begins his book on loving (printed in 1956) with a seeming understanding of the issues Karen Horney has raised. He pushes right to the heart of her "appeal to loved" neurosis when he says:

Most people see the problem of love primarily as that of being loved, rather than that of loving,. . . Hence the problem to them

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<sup>75</sup>Ibid., I, 280.

<sup>76</sup>Ibid.

<sup>77</sup>Ibid., I, 282.

<sup>78</sup>Ibid.

<sup>79</sup>NHG, 207ff.

<sup>80</sup>NHG, 224.

is how to be loved, how to be lovable. In pursuit of this aim they follow several paths. One . . . used by men is to be successful . . . powerful and rich. . . . Another, used . . . by women, is to make oneself attractive, by cultivating one's body, dress, etc. Other ways, used by both men and women, are to develop pleasant manners, interesting conversation, to be helpful, modest, inoffensive.<sup>81</sup>

Although we have not yet discussed Karen's theories of Mastery and Freedom, we can see how Fromm has accepted her types. We see 'moving against' in his words "successful, powerful and rich," and we note he ascribes them to men. We see 'moving away' in words like, "pleasant," "modest," "inoffensive." He specifically mentions women when he refers to making the body attractive. If 'moving toward' is dealt with only in the sense of making "oneself attractive" and "cultivating one's body, dress, etc," we can see the discrepancy in their thought. Fromm almost minimizes the self-effacing trend by dealing with it only in terms of physical appearance. Throughout the book Fromm analyzes and offers ideas on the practice, theories and art of love. His final confession is:

To analyze the nature of love is to discover its general absence today and to criticize the social conditions which are responsible for this absence. To have faith in the possibility of love as a social . . . phenomenon, is a rational faith based on the insight into the very nature of man.<sup>82</sup>

Both Tillich and Fromm are claiming love as rational, unemotional parts of their thought and of their fields: theology and psychoanalysis. Both elevate certain forms of love (Tillich's agape and Fromm's "motherly" love). Subtly they refute her critique of such

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<sup>81</sup>Erich Fromm, The Art of Loving (New York: Harper & Row, 1956) 1-2.

<sup>82</sup>Ibid., 133.

sacrificial love as part of a "moving toward" personality type. In fact, the value attributed to such sacrificial love in both their theories almost disallows the possibilities of a neurotic definition of love. Dare we equate neurotic self-effacement or self sacrificing with a shrinking process or "hiding one's talent in the earth?" So with the question still in our thoughts: "Is Love a value or neurosis?", let us look with the same question on Mastery.

Quest for Mastery: Value or Neurosis?

The appeal of mastery in a specific human type or in a neurotic personality<sup>83</sup> has to do with "expansiveness" and "self-aggrandizement."

For this person:

The appeal of life lies in its mastery. It chiefly entails his determination, conscious or unconscious, to overcome every obstacle--in or outside himself--and the belief that he should be able, and in fact is able to do so. He should be able to master the adversities of fate, the difficulties of a situation, the intricacies of intellectual problems, the resistances of other people, conflicts in himself.<sup>84</sup>

Earlier, Karen Horney wrote about the striving for power, prestige and possession, which manifested themselves as tendencies to domineer, humiliate and deprive others.<sup>85</sup> Later she described a personality type who sought to be shrewd, strong and sought after.<sup>86</sup> The fear of this type of person has been described as that of helplessness, humiliation

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<sup>83</sup>NHG, 190-1, she discusses her reservations of labeling persons in types. She would just as soon speak of the "directions of development instead of types." (p. 191).

<sup>84</sup>NHG, 192.

<sup>85</sup>NPT, 186.

<sup>86</sup>OIC, 67.

or destitution.<sup>87</sup> Speaking again of the appeal of mastery, Karen explains:

when we go far enough in the analysis of such patients, we discover self-effacing trends in all of them--trends which they have not only suppressed but which they hate and loathe.<sup>88</sup>

Karen describes three aspects of the mastery type of neurosis. One, which she hesitantly labels as narcissism, wants to maintain an "unquestioned belief in his greatness and uniqueness" which manifests in "bouyancy and perennial youthfulness,"<sup>89</sup> whose difficulties "appear both in his relations to people and in his work."<sup>90</sup> This person usually overrates his abilities, and has overly expansive plans which, when they fail can cause the self-hate or self-contempt to erupt in self destructive ways.<sup>91</sup>

Another aspect of the appeal for mastery is the perfectionist, who "feels superior because of high standards"<sup>92</sup> and "looks down on others." Relationships to others are characterized by both standards and actualities which demand "knowing about moral values and being a good person."<sup>93</sup> The needs are respect from others and the expectations are of infallible justice which gives a sense of mastery.<sup>94</sup> Recognition of error or failure, or misfortune "invalidates his whole accounting system" and thus renders the fear of "helplessness."<sup>95</sup> The third aspect of the appeal of mastery is "vindictive triumph" or "arrogant vindictiveness" which she attributes to an outgrowth of pride.<sup>96</sup> Karen

<sup>87</sup>NPT, 186, OIC, 68-71

<sup>89</sup>NHG, 194.

<sup>91</sup>NHG, 195.

<sup>95</sup>NHG, 197.

<sup>88</sup>NHG, 192.

<sup>90</sup>NHG 195.

<sup>94</sup>NHG, 197.

<sup>96</sup>NHG, 197ff.

finds figures in the novels Moby Dick, Wuthering Heights and The Red and The Black to demonstrate her concept of this type; perhaps J. R. of the television series Dallas would be a current epitomy of her description:

In his behavior toward others he is openly arrogant, often rude and offensive, although sometimes this is covered up by a thin veneer of civil politeness. In subtle and gross ways, with or without realizing it, he humiliates others and exploits them. He may use women for the satisfaction of his sexual needs with utter disregard for their feelings. With a seemingly 'naive' egocentricity, he will use people as a means to an end. He frequently makes and maintains contacts exclusively on the basis of their serving his need for triumph: people he can use as steppingstones in his career, influential women he can conquer and subdue, followers who give him blind recognition and augment his power.<sup>97</sup>

The conflict for this type is of pride and self-hate. It is important never to be vulnerable, and never to allow oneself to be hurt. For this person, "in a warfare of all against all taking the offensive is the best defense."<sup>98</sup> In actuality this type "is afraid of people."

Mastery is an idea that is so pervasive in our culture that there is hardly an essay on it. There are suggestions of mastery in various "how to" books which line the shelves of contemporary bookstores. Karen's descriptions of persons who choose to master life by self-admiration, by compelling fate, or by being invulnerable are descriptions we tend to value rather than consider an illness. So we are still asking, is mastery a value or a neurosis?

Paul Tillich writes on pride and warns us of its destructive nature.<sup>99</sup> "Pride is a moral quality, whose opposite is humility."<sup>100</sup> Tillich wants to translate the word hubris not as pride, but as

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<sup>97</sup>NHG, 199.

<sup>98</sup>NHG, 206.

<sup>99</sup>Tillich, II, 49-51.

<sup>100</sup>Ibid., II, 50.

"self-elevation." For him, hubris can exist both in pride or in humility. He sees the destruction of cultures as the divine answer to "cultural hubris," but he can only refer individual hubris to demonic structure:

All men have the hidden desire to be like God, and they act accordingly in their self-evaluation and self-affirmation. No one is willing to acknowledge, in concrete terms, his finitude, his weakness and his errors, his ignorance and his insecurity, his loneliness and his anxiety. And if he is ready to acknowledge them, he makes another instrument of hubris out of his readiness. A demonic structure drives man to confuse natural self-affirmation with destructive self-elevation.<sup>101</sup>

Is it possible that the demonic structure which Tillich fears is the neurotic appeal of mastery which keeps someone from understanding that anyone, "despite his protestations to the contrary, is a suffering and struggling human being."<sup>102</sup>

Karen Horney, herself, is aware that these two personality types which drive themselves to seek the appeal of love and to seek the appeal of mastery are opposites. Submissiveness and self-effacement are opposite oppressive power and prestige advancement. Moving toward is opposite moving against and the appeal of love is opposite the appeal of mastery. We may find that moving away is the opposite of both, and that the appeal of freedom is something unrelated to these opposites. Before we venture there, the suggestions made by Karen Horney about the two types of people which we have already discussed resonate with current discussion of feminism and patriarchy. Let us pause to reflect on such a possibility.

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<sup>101</sup>Ibid., II, 51.

<sup>102</sup>NHG, 212.



### Feminism/Patriarchy

Horney, Fromm and Tillich moved in the same intellectual circles. I find it significant that Fromm and Tillich, who both knew Karen Horney well according to her biography, would use language which resonates of Horney's vocabulary as if her observations were of general information. Simply knowing the danger of "use" by those locked in mastery, is it possible that they were both the type of person which she could have labeled "moving against" or for whom there was an "appeal of mastery?" Is it possible also that she saw herself as a person she could have labeled "moving toward" for whom love had an appeal, and as a woman who had to face the conflict of mastery vs. self-sacrifice in her career?<sup>103</sup>

Always, Horney asserts that treatment is of individuals, not of types.<sup>104</sup> However, her perception of types can give us some generalities which sound familiar in current thought. They may have been introduced into modern thought through Horney, in fact, whose work seems to have been appropriated by other key figures. But the two conflicts find the opposite in each other. A self-effacing person secretly admires the powerful one. The powerful, prestigious person has little respect, shows disdain for the self-sacrificing or submissive one. Thus two persons of these types could be locked in a neurotic relationship continually going in circles because each needs the other to express self-hate.

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<sup>103</sup>See note 62. Also NHG Chapter 13 "Neurotic Disturbances at Work" esp. p. 327.

<sup>104</sup>NHG, 327.

Interestingly, Karen Horney wrote in 1926:

In actual fact a girl is exposed from birth onward to the suggestion--inevitable, whether conveyed brutally or delicately--of her inferiority.<sup>105</sup>

When Karen Horney pointed out that the appeal of love could be a neurosis which kept a person compulsively moving toward others--which kept her submissive and self-effacing--she was already commenting about women's roles toward men. When she was speaking about the appeal of mastery, she was often speaking of men who moved against women. Yet she insisted on the fact that masculinity and femininity could not be divided this way. She continued to find examples of her types in both men and women. Still, is it not remarkable that Erich Fromm seized the idea of the appeal of love, seeking for love, "being loved," and then wrote a book on the Art of Loving, which talks of love as doing something, and which analyzes the nature of love? Is it not interesting that Tillich re-labeled destructive pride as "hubris," which could be present in pride or humility? He then referred that compulsive dimension of an individual's psyche to the 'demonic'?

Karen Horney never tries to define love as action or value. She simply works to describe the "appeal of love" for one type of person. Because her "ideal is the liberation and cultivation of the forces which lead to self-realization,"<sup>106</sup> an implicit goal for her is that all human beings learn to love in healthy ways. It is at the level of "self-hate" and "self-contempt" that she perceives we cannot love freely in this world. So her efforts are to describe personal neuroses,

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<sup>105</sup>Karen Horney, "The Flight from Womanhood," in her Feminine Psychology (New York: Norton, 1967) 69.

<sup>106</sup>NHG, 16.

for it is only at the level of the personal where solutions of conflict can begin. In her chapter on neurotic pride<sup>107</sup> she shows how it operates in all types.

Now what happens when we identify female with subordination, and male with domination? We remember that self-effacing persons have the inner conflict of adoring arrogance and vindictive triumph which they have suppressed in themselves. We remember that the power-seeking individual is afraid of people and cannot stand any thoughts of helplessness. At a neurotic level, women then hate and despise men for having the qualities they secretly admire--dominance, aggression, power or prestige. Men, on the same level would hate women for any efforts at service, self-effacement, submissiveness or helplessness. Hopefully all the issues of feminism and patriarchy are not being worked out at a neurotic level. However, insofar as women blame men for all they are not, and insofar as men blame women for all they fear, the conflict is neurotic.

At its non-neurotic level, feminism is a call to confront the conflict of Love vs. Mastery, of subordination vs. domination. It is a call to search for truth. It is not the truth; but feminism seeks to confront the lies insofar as they have been put forth by "masters." The confrontation needs to take place before the conflict can be embraced and transcended.

We have seen how the appeal of mastery has included dominance, aggressiveness, superiority, triumph, etc. Rosemary Reuther describes "patriarchal anthropology" as having placed women "under the domination

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<sup>107</sup>NHG, chapter 4.

of man," "repressed," "under control" and "inferior."<sup>108</sup> She also points out that the domination of men over women correlates to their domination of the "definition of culture", the "definition of women's work", and the "reduction of women to silence."<sup>109</sup>

Jean Baker Miller also speaks of domination and subordination: "Dominant groups usually define . . . . Dominant groups usually impede development . . . mutilate against . . . the dominant group is the model . . . will tend to suppress conflict."<sup>110</sup> Mary Daly suggests that women have 'bought-in' to an ideology by accepting a divided consciousness:

As contradictory, divided beings, the oppressed do not fully grasp the paralyzing fact that the oppressor, having invaded the victim's psyches, now exists within themselves. They are caught in a web of self-defeating behavior.<sup>111</sup>

If women are going to claim the birthing process and child-raising as their own, they will eventually have to accept the fact that they have raised the men--even the patriarchs. Women will have to accept the conflict in themselves which allows them to be proud of sons in military dress, or of their lovers winning battles. Encouraging others to fight and win could be an expression of hidden vindictiveness. Blaming patriarchy for one's own role-acceptance is no better than Adam blaming Eve for offering him the fruit. By allowing patriarchy to be the enemy, women continue to victimize themselves into believing that the perpetual myths are truths. Limiting themselves to railing against

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<sup>108</sup>Rosemary Reuther, Sexism and God-Talk (Boston: Beacon Press, 1983) 94.

<sup>109</sup>Ibid., 76.

<sup>110</sup>Miller, 6-9.

<sup>111</sup>Mary Daly, Beyond God the Father (Boston: Beacon Press, 1973) 48.

patriarchy and sharing experiences of birthing even intellectual women could find themselves in an isolated coffee klatch sharing women's eternal subjects--men and babies. The mastery women have found among themselves in the kitchen must sustain itself in self-confidence in the parlor and at the table of discussion, to begin to effect any real change in the ideas of the world.

Karen Horney was such a woman. She formulated theories of personality which can still speak directly to us today. That she is not known as well as Freud or Fromm or Tillich may be a reflection on the "mastery" of the educational system; or it may be a continued acceptance on the part of women to "buy-in" to the effacement of women's vocabulary.

Ultimately, we have to confront our inner conflicts; then we must embrace them. Perhaps we need to embrace patriarchy as a part of us that is outdated; a grievance of history that was a fact, but one which no longer binds us to our past. As we confront the conflicts, we must take great care. For if we admit that one hostility is buried in self-effacing sacrifice, and the other hostility is hidden in the fear of helplessness, what good would it do to reverse them?

In her own reflections on the issue, Karen Horney asks:

In the historic times that are known to us, (cultural) productivity has undoubtedly been incomparably greater in men than in women. Is not the tremendous strength in men of the impulse to creative work in every field precisely due to their feeling of playing a relatively small part in the creation of living beings, which constantly impels them to an overcompensation in achievement?<sup>112</sup>

Women may need to involve men in the creation of living things so that

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<sup>112</sup>Horney, Feminine Psychology, 61.

their fear of helplessness in the face of growth and change can minimize. This requires giving up the admiration of dominance--even to giving up domains such as the home, the babies and child-raising in order to claim some mastery at the conference table.

The link of superiority to men and of inferiority to women is an assignment of value and is arrived at by choice. If it is indeed true for the superior one:

his claims are that others should behave in such a way as not to arouse in him any guilt feelings or any self-doubts . . . he is entitled to exploit or frustrate. If he is entitled to having them not expect tenderness, gratitude, or consideration . . . . Any doubt he might allow to emerge about his failings in human relations . . . would be like a hole in a dike, through which the flood of self-condemnation would break . . .<sup>113</sup>

It is possible that the definitions of strength need to be re-stated. The basic assumption is being proven false. Women have been creative throughout history. Their works have been claimed by men or they have been supportive of men. Being closer to the creation of life, women's creativity has been of necessity, of clothing and food. It takes more creativity than most men could muster to feed, clothe and house a family when there is the limited income most single women face in any society of this planet. There is something bizarre in the belief that one needs to be a chef to create artistic works with food, or a clothes designer to create a work of art with fabric and design. How dare we forget the tapestries and quilts, the suits and dresses which have been created throughout history and have not survived the wear and tear of time?

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<sup>113</sup>NHG, 259.

Quest For Freedom: Value or Neurosis?

While the two personality types already discussed can find their opposites in each other, the appeal of freedom offers a different stance. Karen Horney uses the word "resignation" to describe this personality type. Earlier, we saw the word withdrawal and the term moving away. Resignation is not always destructive; in some religions it is the highest achievement. According to Horney, "resigned people often pass for 'normal,'" and "resignation implies settling for a peace which is merely an absence of conflicts."<sup>114</sup> The difference between religious pursuit of peace and neurotic resignation is, for Karen, the difference between directing energies toward higher goals and shrinking or restricting life and growth.

The neurotic resigner is one who avoids, who finds reasons for not doing things. There is an absence of "goal-direction and planning"<sup>115</sup> and a "restriction of wishes."<sup>116</sup> This person is the onlooker, the detached non-participant who claims that "life should be easy, painless and effortless and that he should not be bothered."<sup>117</sup> We also recognize this person as one who is hypersensitive to "influence, pressure, coercion or ties of any kind."<sup>118</sup>

The resigned type is determined not to want or expect anything of others and not to become emotionally involved with them.

We understand now the meaning of withdrawing from the inner conflict between the expansive and the self-effacing drives. When the active elements in both are eliminated . . . they no longer constitute a conflict.<sup>119</sup>

What this person values most is freedom and independence. The freedom gets expressed as a freedom from, not as a freedom for. Some tend to be afraid of freedom, some scorn it.<sup>120</sup> NHG, 274-5.

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<sup>114</sup>NHG, 260. <sup>115</sup>NHG, 262.  
<sup>116</sup>NHG, 263. <sup>117</sup>NHG, 264.  
<sup>118</sup>NHG, 266. <sup>119</sup>NHG, 272.

The conflict for this type manifests in the two "shoulds" which say on one hand one "should comply with the expectations of others," and on the other "should maintain independence."<sup>121</sup> The desire for freedom from "involvement, influence, pressure from the shackles of ambition and competition" help to resist analysis which would make one "like everybody else."

The neurotic freedom seeker manifests either as "persistent resignation" as "active rebellion" or in "shallow living."<sup>122</sup> Each of them is prompted in inertia which can also be described as "passive resistance against internal and external pressure."<sup>123</sup> The subdued rebel could be motivated into "active rebellion." The person who does "shallow living" with the emphasis on fun and not experiencing the feelings of living moves into unrelatedness.<sup>124</sup> The danger of neurotic freedom seeking is that the individual will move away from any depths of inner feeling.

Erich Fromm wrote an entire book examining the aspects of freedom and their possible meaning for humanity in his day. He tried to find a meaning of freedom in a society which witnessed an era of facism. He concludes:

Man's inalienable rights of freedom and happiness are founded in inherent human qualities: his strivings to live, to expand and to express the potentialities that have developed in him in the process of historical evolution.<sup>125</sup>

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<sup>121</sup>NHG, 278.

<sup>122</sup>NHG, 281.

<sup>123</sup>NHG, 284.

<sup>124</sup>NHG, 286.

<sup>125</sup>Erich Fromm, Escape from Freedom (New York: Holt, Reinhart & Winston, 1941) 317.



Meanwhile Karen Horney advises us:

For any therapeutic work with resigned patients the first requisite is to recognize the condition as a neurotic disturbance and not discard it as either a constitutional or a cultural peculiarity.<sup>126</sup>

Is it possible that there is such an inertia within individuals or within culture which compulsively drives people away from emotional involvement, either of compassion or of anger? Could there be any correlation to psychic numbness <sup>127</sup> in this insightful personality type labeled by Karen Horney?

#### Quest for Community: Value or Neurosis?

Since Fromm, Horney and Tillich wrote their works in the middle of the twentieth century, there has been an increase in the awareness of community. Howard Clinebell has added to Horney's theory by suggesting that "moving with" is an opposite to "moving away".<sup>128</sup> This has some important implications for freedom and, its opposite.

Several feminist authors have emphasized a need for community in the sense that the cultural isolation of women has separated them from each other. These issues have yet to be explored as a potential "moving with" in the relationship to freedom, which could be understood as "moving away." In fact freedom and community are words with very

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<sup>126</sup>NHG, 289-90.

<sup>127</sup>This term has been coined by Helen Caldicott in her speeches about nuclear war, American Academy of Religion keynote speech, New York, December, 1982 and World Council of Churches Sixth Assembly at Vancouver, July, 1983 (personal tapes)

<sup>128</sup>Howard Clinebell, in class discussion: Psychotherapies and Pastoral Counseling at the School of Theology at Claremont, March 7, 1983.

positive meaning so the question of neurotic freedom and neurotic community may be just as crucial as the issue of neurotic mastery and neurotic dependency. It sounds strange to speak of neurotic community, but is it any more disturbing than speaking of neurotic freedom or neurotic love? If "moving with" is to be considered the opposite of "moving away", the term that might be coined is "community." Another word which might be coined is "conformity". I choose to use the word community as a potential expression for "moving with" because it is currently considered a value. Just as freedom, love and mastery have been and still are considered values, Karen Horney has demonstrated that a value when pursued compulsively can be considered a neurosis.. Perhaps after our examination of mastery, we will be in a better position to ask if there could be an occurrence of neurotic community.

Thus, if community were to be placed opposite freedom as a potential neurotic trend it also would lend itself to the discussion of value or neurosis. If a neurotic trend of "moving with" were to be defined as the opposite of "moving away", some of the characteristics would be those of expressing a need to be with others; there would be a desire to follow or be a disciple; a desire for emotional ecstasy; a need for group intimacy at any cost. It might suggest a person who finds identity in social relationships, perhaps demonstrating a fanaticism or strong belief in a cause. The opposing conflicts would then manifest in the fear of isolation, a fear of estrangement, a fear of self-sufficiency and a fear of being alone.

Community means "oneness with". In a strongly individualistic society, the desire to be at one with another can be terribly lost or unexpressed. But if it is not lost, but only repressed, could it can become expressed in the morbid dependency of group belonging or the need to identify with a strong and specific leader? Perhaps it is manifest when a person believes that their chosen leader can do no wrong; or when one identifies completely with another human being in a sense of neurotic "with"-ness.

Extremes of this kind of "withness" is evident in cultic devotion such as that displayed by the mass suicide in 1978 of the followers of Jim Jones in the People's Temple.<sup>129</sup> It is evident in other cults and in the blind devotion to an ideology or belief. The tendency is to identify so completely with the leader that one obliterates one's sense of self. A person or a group could efface and erase one's own rootedness in any family, social or cultural institution to blindly pursue the promise of some new life or love which vaguely promises a utopian happiness and absence of worldly cares.

Christianity in some of its overly popularized and simplified forms might approach cultism because of the demand to identify with one leader's way of belief. It becomes a charismatic evangelism which leads to the worship of a living human being, who instead of leading persons to light and to God, focuses the attention on himself or herself and leads blind followers into paths of destruction.

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<sup>129</sup>Carter Heyward, Our Passion for Justice (New York: Pilgrim Press) 1984, 69-74. "Destination Isolation." Contempt for the people of the world and the realities of opposition and struggle. Passion for one's own commitment without compassion for others.

Part of the sense of community is cultivated by militaristic attitudes demanding blind obedience to orders. Orders are to be followed regardless of the consequences. A thinking, feeling person is not allowed to interpret for oneself the situation. If orders are to kill unarmed citizens; they must be obeyed under penalty of violence to the self. Then the harshness of military commands are directed at an "enemy"--at the enemy's property--who become targets of terror. One becomes convinced that what one does not destroy will destroy the self. This is unwholistic thinking. Neurotic community building which focuses on an identified enemy can breed isolation and paranoia, which suggests that freedom and community might also be opposites just as mastery/dependency are opposite.

More work needs to be done on neurotic freedom and neurotic community as it becomes conformity. It may be possible that they function similarly to mastery and morbid dependency. (See Chapter II)

#### Diagnosis and Therapy: Toward Wholeheartedness

My own confession from studying the writings of Karen Horney is that she did a better job of "killing me softly" (telling my whole life with her words), than Roberta Flack ever did. What I first experienced in reading her theories of personality types was a recognition of myself and others I thought I knew. Her descriptions were of human experience so generally and of problems in human relationships so specifically, that I was stopped at moments to breathe deeply and say "that's me." As her theories unfolded, I could identify with every one of her personality types in one relationship or another, so it did not surprise me to read in her descriptions of some women:

in their love life they may tend toward a morbid dependency while in their career they may show all the earmarks of neurotic ambition and a need for triumph.<sup>130</sup>

The hard, upsetting work of analysis which is so liberating, demands that one come to terms with the real self as it conflicts with the idealized self-image.

Although she writes specifically about many aspects of personality and therapy, the central focus of her theory has been on the evolving theory of personality types. A three sentence summary of them might be: 1) Submissive, self-sacrificing persons move toward other people in a quest for love. 2) Power-prestige-possession seeking persons move against other people in a quest for mastery. 3) Resigned persons withdraw and move away from other people in a quest for freedom. We might add that lonely, isolated persons move with others in a quest for community.

We have asked the question several times about value and neurosis. Why did her neurotic-trends maintain the appeals of Love, Mastery, Freedom? Are these not virtues of the United States culture? Did we not found a country on the principle of freedom? Do we not profess a Christian love for all peoples? And do we not value mastery as the great achievement of any potential with which we are endowed? We have seen how individuals have found appeal in these values and were compulsive about it. How can we apply these trends to a culture? We recall that Karen perceived certain things as problems in a culture, but also that a neurosis was patterns of behavior which deviated from the culture. (See chapter I, "Her Theory . . . ")

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<sup>130</sup>NHG, 354.

So now we want to ask "How does a culture demand neurotic behavior?" Earlier we spoke of ways women and men generally fit into some of the descriptions of the love and mastery neuroses. Now we need to say that women do not have the only claim on the quest for love. There are men and professions and institutions which put a premium on love whose virtue is suffering, understanding, sympathy and self-sacrifice. Some positions in society have fostered this tendency. People who wish to serve others in hope of a reward which is intangible, often find themselves feeling abused<sup>131</sup> because the return of love, acceptance and being needed is much less than what they anticipated. Secretaries, teachers, nurses, pastors, waiters, waitresses, social workers and counselors are all in positions which offer service in hope for some genuine appreciation.

It might also be said that claims on being understood, having love, affection and sympathy are also named as a normal Christian good. The church often holds these values for its congregation. The seductive suggestion is that if a Christian loves, has affection for, understands, is sympathetic and kind, that person will be rewarded with love and happiness. Thus the Christian faith, insofar as it perpetuates these beliefs could be said to have a neurotic claim on God. The myth is that we will be rewarded because we love. The truth is that the suppressed hostility rages against the self in self-accusations: I am unlovable, I am victimized, I am abused, I am a sinner, I am unworthy.

Karen Horney's perceptive observations that suffering and feeling abused are pervasive to a certain personality type, could be

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<sup>131</sup>NHG, 232ff., see also "On Feeling Abused" AJP, 5-12.

seen as a precursor to all of the movements which arose after her death. I am a laborer, I am abused. I am black. I am abused. I am female. I am abused. I am gay, lesbian, jewish, christian, management, divorced. I am abused. Another level at which our society makes an appeal to love is in the media whose advertisements promise a person love if the right product is used. From using the right product, to doing the right things in church are values which suggest that Karen Horney could have been describing a neurosis of our culture as much as she was describing the neurosis of individuals. Her theory would predict that we would resist facing this inner conflict until the pain was too great, but continue to admire the power of persuasion.

In her discussion of morbid dependency,<sup>132</sup> Karen Horney chooses to talk mostly of erotic love and partnership between two people. It would be possible to talk about morbid dependency on an ideology, a system of government or an institutional organization. One could be morbidly dependent upon a job, a role in society, or a belief to which one becomes extremely self-sacrificing, and long-suffering. The question needs to be asked--insofar as these neurotic responses have been called 'virtues' in certain professions--including the profession of christianity--how have we encouraged an 'appeal of love' neurosis in our culture?

Similarly, we might ask if there is not also 'an appeal of mastery' neurosis in this culture as well. Some of the characteristics of mastery include domination, exploitation and the glorification of youthfulness. The glorification of youthfulness could be said to be the

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<sup>132</sup>NHG, chapter 10: 239-258.

basis of much cosmetic and entertainment business of our culture. It seems to prejudice us against age as it emphasizes youthful sports heroes, actors and models. We pride ourselves also on our superiority over those whom we rate as inferior because of less education, or less technology, or development, less money, less land or fewer possessions. We believe that our high standards should be the standards for all.

With arrogant vindictiveness, we insist that we know the proper way for the world to exist. We believe that everyone should follow us into the future with blind obedience, even if that future is self-annihilation. According to Karen Horney, that is exactly what it is; for where we value mastery against any person, group, or culture, we risk facing the real helplessness of our ideologies, the real fears of the unknown enemy within and the choking suffocation of our own self-hate. Insofar as our culture asserts power over consumers, immigrants, one sex, students, a race, knowledge, other cultures, believers, to the end of self-aggrandizement, we are denying our vulnerability and risking total helplessness at the occurrence of some "misfortune."

Dare we also suggest that freedom compels us in unhealthy ways? Freedom is a value we celebrate on every national holiday. Every family has lost sons in the military pursuit of freedom. Rugged individualists have settled the country from Maine to Oregon in the name of freedom. How dare we suggest any neurotic aspects to freedom? Then we look at the way we value individual uniqueness. How many persons value "peace at any price?" The expected right that life should be easy leads us to a continued pursuit of happiness in amusement park fantasy thrills, more elaborate movies, and gigantic coliseums where we can watch safely from the side-lines others engaged in conflict.



We resign ourselves to non-involvement in politics after an election, believing that emotional involvement either toward or against is too risky. Occasionally, we muster forces into an "active rebellion" which cries out against the status quo. But when the activity is over, we settle down and continue to be resigned to our lifestyle. Helen Caldicott has called "psychic numbing" the phenomenon which moves us away from facing the insanity to which our nuclear arms race has brought us. Karen Horney suggested that a lack of inner experiences has led us to exclude ourselves from really living life. We now exist in a video age which makes us spectators of every emotion which can be brought to the screen, and lets us participate in war games on the screen, as an observer and a button presser. What are the consequences of inertia, resignation, withdrawal . . . freedom?

Religion is the therapist of the culture. It is called to be the healer of neurotic conflict, confronting the terror projected onto others, resolving the inner conflicts of self-contempt and enhancing an inner peace of the soul. Religion needs to confront our values where they force us into fixed patterns of behavior, and offer a healing method of accepting our self-hate. Religion needs to offer a method of transcending enemy thinking so that persons can embrace each other across the fearful boundaries which imprison them in the pursuit of love, mastery or freedom.

Religion is called to embrace wholeheartedly the transcending light which can heal persons, then the culture, then cultures, nations and peoples toward a wholeheartedness which liberates from fear and immobilization.

## CHAPTER II

## BARRIERS TO PEACE: MASTERY OR SLAVERY

## WHY ASK?

Since we have raised the questions of whether love, mastery, freedom or community are neuroses or values, we will now give our attention to two aspects of this question: Mastery and Slavery (or dependency). We will look most particularly at mastery, especially as it might exist or be valued in North Atlantic culture and theology.

Since Karen Horney suggested that love, mastery and freedom might be neurotic pursuits in 1950 specifically of United States culture, but more generally of all of western culture, it might be advisable to observe how these themes have been pursued in the past thirty years. In addition to paying attention to a few of the many books on the subjects, it proved interesting to glance through the Index to Religious Periodical Literature, Volumes 1-15. The subject of Freedom is dealt with philosophically, theologically and religiously. It has been discussed as 'freedom of the will' and since 1955 it has surfaced under the name of 'liberty'. Since 1980, the topic of Liberation Theology has surfaced in addition to freedom and liberty. Whereas in 1952 there was a handful of articles on freedom, personal or theological, by 1982, one hundred sixty-seven articles appear under the topic of "Freedom"" (academic -- of the will) while fifty-six

additional articles are listed under the heading of "Liberation Theology."

The subject of "Love" consistently evokes articles exploring the meaning of 'agape' or 'eros', marital love, christian love, or ethical love. Often the subjects of freedom or authority are interwoven with the subject of 'Love.' Recent years again evoke a surge of articles on the subject as eighty-one articles appear in Volume 15 (1981-82).

What is extremely fascinating about this surface research is the fact that there are no articles listed under the category of 'Mastery' between 1949 and 1983. About 1967, "authority" makes a strong showing<sup>1</sup> and then becomes a 'problem' in ethics, faith, education, preaching and religion.<sup>2</sup> By 1982, authority comes to be discussed in conjunction with servanthood, tradition, wisdom literature, prophecy, sociology, and practice.<sup>3</sup> 'Pride' becomes a subject in 1982 about the same time 'patriarchy' emerges.

One of the observations made in women's scholarship and in feminist reconstruction of history is that the words written largely by male scholars speak of a subject from a male point of view, yet claim to be speaking for all humanity. One corollary to this is that women's views, thoughts, ideas are obscured, subsumed, repressed. For example, 'pride' has often been included in the list of human sins both in tradition and in theological debate. Sue Dunfee offers a different definition of sin for women in "The Sin of Hiding"<sup>4</sup> and questions the

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<sup>1</sup>Index to Religious Periodical Literature, VIII, 16.

<sup>2</sup>Ibid., IX, 19; XI, 27.

<sup>3</sup>Ibid., XV, 32.

<sup>4</sup>Sue Dunfee, "The Sin of Hiding," Soundings 65 (fall 1982) 316-27.

dominant idea of pride as discussed by Reinhold Niebuhr. The other definition of sin is suggested by Karen Horney in what she describes as a "shrinking process."<sup>5</sup>

Sue Dunfee raised questions about the dominant attention being directed to the concept of pride. A corollary method surfacing in feminist thought is the idea that what has not been mentioned is a part of the dominant view.<sup>6</sup> If what is dominant is understood by all, it is not necessary to write about something everybody understands. What is important in writing is to create a view. Thus when Paul writes that women should cover their heads in worship (I Cor. 11:5) it is to be assumed that it was not a universal practice at the time he wrote it. After that assumption, one can bring to the discussion the "hermeneutics of suspicion" to inquire whether this practice is recommended to make women similar to men, to reverse the practices of men and women, or to make women subservient to men.<sup>7</sup> The question then may be asked: Is the lack of attention to a particular topic reason to assume its general existence? The basic question is: What can we learn from the silences?

The apparent impressive dearth of attention to the subject of

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<sup>5</sup>Karen Horney, Neurosis and Human Growth (New York: Norton, 1950) 223. (Hereafter NHG).

<sup>6</sup>Bernadette Brooten suggested this approach to scholarship in her courses "Women in the Hebrew Scriptures," Fall 1981 and "Inclusive Language and the Bible," Summer 1982, Claremont, CA. See also Elisabeth Schussler Fiorenza, In Memory of Her (New York: Crossroad, 1983) Introduction and Chapter 1, esp. pp. xxiii f. & 35ff.

<sup>7</sup>Fiorenza, Chapter 6, esp. 232-33.

culture, why have love and freedom received attention and discussion in abundance while mastery seems to have dropped out of existence? Has it become so pervasive that it is no longer recognizable as a value or a neurosis or a topic? I would like to probe more deeply and fully Karen Horney's concept of mastery and then to look at it as it may have become pervasive in at least one subject, theology; and as it has been perpetuated by at least one theologian, Paul Tillich.

The opposite of the appeal of mastery for Karen Horney was the appeal of love or a morbid dependency which manifest itself in an intense desire to be loved. Another opposite of mastery is slavery; to be a master may mean to be an owner of certain property or power. To be in slavery could mean to be in bondage to some person or power which enforces the bondage. The issue of dependency or slavery will be examined in relationship to the discussion of mastery. There is a difference between voluntary dependency and enforced slavery but the neurotic condition of morbid dependency may be a clue to the continued existence of the human conditions of slavery.

#### ERICH FROMM'S TRAJECTORY

One of the theorists whose thought could be more fully explored is Erich Fromm. Erich Fromm was a student of Karen Horney<sup>18</sup> and a friend of Paul Tillich.<sup>19</sup> There seem to be a number of well educated

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<sup>18</sup>See Howard J. Clinebell, Jr., Contemporary Growth Therapies (Nashville: Abingdon 1981) 72; Richard I. Evans, Dialogue with Erich Fromm (New York: Harper & Row, 1966) 58; Jack L. Rubins, Karen Horney Gentle Rebel of Psychoanalysis (New York: Dial Press, 1978) 194-5.

<sup>19</sup>Tillich, 143; Rubins, 198.

and influential thinkers who gathered together in New York at that time. Many of them had known each other in Germany before their departure during the rise of the Nazi regime.<sup>20</sup>

In The Sane Society, Erich Fromm suggests that a matriarchal view of the world and a patriarchal view of the world could combine for a more global and holistic sanity.<sup>21</sup> His work was focused on religious understanding of psychotherapy, especially Jewish and Buddhist.<sup>22</sup> It may be his lack of a strong embrace toward Protestant Christianity and his vision of a non-theist religion which afforded him less acclaim than his contemporary theological friend. Erich Fromm has not inspired many articles; aside from reviews of his books and occasional articles comparing him with Freud or claiming him as neo-Freudian, Fromm's popularity pales in view of Paul Tillich's. Tillich reviews Fromm's book and dismisses Fromm's vision of "communitarian humanism" as "utopian."<sup>23</sup>

The prophetic voice is more accurately captured by Seward Hiltner in his review of the book:

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<sup>20</sup>Ibid.

<sup>21</sup>Erich Fromm, The Sane Society (New York: Holt, Rinehart & Winston, 1955) Chapter 3, esp. 58-9.

<sup>22</sup>One of his most popular and well known works was done in conjunction with D.T. Suzuki and Richard DeMartino, Zen Buddhism and Psychoanalysis (New York: Harper & Brothers, 1960).

<sup>23</sup>Paul Tillich, "Erich Fromm's The Sane Society," Pastoral Psychology 6 (September 1955) 16.

Fromm's over-all concern is with ethics in the sense of man's search for the good. No primitivist, he nevertheless believes that Western man knows less about what is good for him than anything else. True self interest . . . is man's most difficult quest, and is to be sharply distinguished from selfishness . . . In the USA, unlike some other nations, we have had little open authoritarianism, but we are in grave danger of falling into an 'anonymous authoritarianism' involving everything from politics to bobby sox. Whenever men fail to inquire about the nature of their real good . . . a civilization is threatened. . . . But the religious quest, he adds, has also been distorted. Mostly it has become 'authoritarian'. Fromm has no objection to a God who is, for instance, the ground of being; but this he regards as quite different from the God of the Western historic religions, whom he sees as capricious and tyrannical.<sup>24</sup>

I think Fromm may have gone down a lonely prophetic track whose rails are beckoning more traffic. Does the lack of followers suggest he was off-track; or does it simply reinforce the fact that mastery is so persuasive that no other way has any appeal? Perhaps he was a true student of Karen Horney sounding the alarm against "anonymous authoritarianism".

### NEUROTIC MASTERY

#### Traumatic Syndrome

Meanwhile, Karen Horney lays out her theory of Neurotic Mastery. As she sets forth her theory, she refers to a paper delivered by Harold Kelman on "The Traumatic Syndrome."<sup>25</sup> Kelman refers to Freud for identifying the "traumatic neuroses of war" and the "traumatic neuroses

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<sup>24</sup>Seward Hiltner, "Erich Fromm and Pastoral Psychology," Pastoral Psychology 6 (September 1955) 12.

<sup>25</sup>Harold Kelman, "The Traumatic Syndrome," American Journal of Psychoanalysis 6 (1946) 12-19.

of peace" as similar. He noted that "the most recalcitrant to therapy were the narcissistic neuroses in which the traumatic neuroses were included."<sup>26</sup> Kelman found himself analyzing victims of severe industrial accidents and what was known in war time as "shell-shock". He wishes to assert that this syndrome is neither a neurosis nor a psychosis, but a breakdown in the defense system built around the personality's 'basic conflict.'<sup>27</sup> Kelman notices six characteristics of the traumatic syndrome: 1)fixation on the event, externalization, 2)contraction of the level of functioning, 3)inhibitory phenomena, 4)violent expressions of crying or aggression, 5)exaggerated physical irritability, 6)the dream life (as repetitive nightmares).<sup>28</sup> These people had been fearful and anxious as children, therefore:

In their neurotic character structure, one finds a great emphasis on control through will and intellect. The purpose of this control is to keep inviolate and invulnerable their image of themselves. To protect this image they may withdraw into an ivory tower existence. . . . Impeded in their attempt to relate themselves to life, these individuals became hopeless about themselves and about life when mounting failures overwhelmed them. As a result, they turned their backs on hope in themselves and in life and became hopeless and hateful. One solution of hopelessness is sadism.<sup>29</sup>

Kelman concludes that this traumatic syndrome is a universal phenomenon and suggests that it manifests in "dramatic" or "subtle" form.<sup>30</sup> We could ask if his insight might not also be valid in a post Viet Nam era of a nuclear age.

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<sup>26</sup>Ibid., 14.

<sup>27</sup>Ibid., 12.

<sup>28</sup>Ibid., 15-16.

<sup>29</sup>Ibid., 18 (emphasis mine).

<sup>30</sup>Ibid., 19.



At the time Harold Kelman wrote that article, the discipline of psychoanalysis was in the midst of growing pains. An earlier article credits Karen Horney with the development of character analysis and discusses the move to "once a week analysis" on the part of the Association for the Advancement of Psychoanalysis.<sup>31</sup> Kelman and Horney worked together in the Association and in the publication of the American Journal of Psychoanalysis. Karen Horney had set forth her theory of 'basic conflict' in her book, Our Inner Conflicts, published in 1945. In her last book, she summarizes her work and expands her theories of personality types as they find solution to the inner conflicts. "The appeal of mastery" is one of the "expansive solutions."<sup>32</sup>

#### Neurosis defined

Because the word 'neurosis' appears quite frequently, it is helpful to note how Karen Horney uses the word in her discussion of "The Road of Psychoanalytic Therapy"<sup>33</sup>

Although neurosis may produce acute disturbances or may at times remain fairly static, it implies in its nature neither the one condition nor the other. It is a process that grows by its own momentum, that with a ruthless logic of its own envelops more and more areas of personality. It is a process that breeds conflicts and a need for their solution. But, since the solutions the individual finds are only artificial ones, new conflicts arise which again call for new solutions--which may allow him to function

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<sup>31</sup>H. Kelman, "Analysis Once A Week", American Journal of Psychoanalysis 5 (December 1945) 16-27.

<sup>32</sup>NHG, Ch. 8, 187-213. See chap. 1, p. 7.

<sup>33</sup>NHG, Chap. 14, 333-365.

in a fairly smooth way. It is a process which drives him farther and farther away from his real self and which thus endangers his personal growth.<sup>34</sup>

If we accept the idea that a neurosis has its own power of growth, we might begin to understand how it could become a part of a culture which separates persons from their real selves. With Horney's understanding of neurosis as a process which somehow gathers momentum of its own, we can look with depth at her expansive solution to inner conflicts; the appeal of mastery.

"In all neurotic developments the alienation from self is the nuclear problem; in all of them we find the search for glory, the shoulds, the claims, the self-hates and the various measures to relieve tension."<sup>35</sup>

We are leaving aside for the present: "the self-effacing solution; the appeal of love" and the solution of "resignation; the appeal of freedom,"<sup>36</sup> as we focus now on mastery. As Karen Horney describes the appeal of mastery, she finds that the individual usually "identifies himself with his glorified self."<sup>37</sup> "The feeling of superiority . . . (conscious or unconscious) . . . largely determines behavior, strivings and attitudes toward life in general."<sup>38</sup> Thus:

The appeal of life lies in its mastery. It chiefly entails his determination, conscious or unconscious, to overcome every obstacle--in or outside himself--and the belief that he should be able, in fact is able, to do so. He should be able to master the adversities of fate, the difficulties of a situation, the intricacies of intellectual problems, the resistances of other people, conflicts in himself. The reverse side of the necessity

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<sup>34</sup>NHG, 333.

<sup>35</sup>NHG, 187.

<sup>36</sup>NHG, Chapter 9, 11.

<sup>37</sup>NHG, 191.

<sup>38</sup>NHG, 192.

for mastery is his dread of anything connoting helplessness; this is the most poignant dread he has.<sup>39</sup>

Referring to Freud and Adler's description of narcissistic self-aggrandizement, Horney describes these people as "bent on self-glorification, on ambitious pursuits, on vindictive triumph," using intelligence and will power to actualize their "idealized self." "However, when we go far enough in the analysis of such patients, we discover self-effacing trends in all of them--trends which they have not only suppressed but which they hate and loathe."<sup>40</sup>

### Types of Mastery

Horney defines three subgroups or types as "expansive types". Hesitating to use narcissistic, she applies that term in its original usage as being "in love with his idealized image."<sup>41</sup> As a child this person we deemed gifted, easily won distinctions, and probably was a favored or admired child. Because he is so impressed with his greatness, when disappointments or rejections come, the self-hate may "operate in full force" bringing on depressions, psychotic episodes or through "self-destructive urges", one could "incur an accident or succumb to an illness."<sup>42</sup>

Her second type is labeled perfectionistic. These persons find identity with their own high standards and tend to "look down on others". The need becomes a respect from others and there is a claim to fair treatment from life and from others.<sup>43</sup>

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<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>NHG, 194.

<sup>42</sup>NHG, 195.

<sup>43</sup>NHG, 197.

This conviction of an infallible justice operating in life gives him a feeling of mastery. His own perfection therefore is not only a means to superiority but also one to control life. The idea of undeserved fortune, whether good or bad, is alien to him. His own success . . . is . . . a proof of his virtue. Conversely, any misfortune befalling him . . . may bring this seemingly well-balanced person to the verge of collapse. He . . . is shaken by it to the foundations of his psychic existence.<sup>44</sup>

Again this person is undermined by the overwhelming prospect of helplessness.

Karen Horney is most impressed with her third type of the expansive solution which she labels "arrogant vindictiveness." Her question is: "How can the idea of triumph get such a hold on an individual that he spends all his life chasing after it?"<sup>45</sup> She observes that this type is "extremely competitive." "Compulsively he has to drag his rival down or defeat him."<sup>46</sup> He is conspicuous by his violent rages, "spells of vindictive fury" which may even frighten himself. Also "he is convinced that everybody at bottom is malevolent and crooked, that friendly gestures are hypocritical, that it is only wisdom to regard everyone with distrust unless he has been proved honest."<sup>47</sup> Basically:

In his behavior toward others he is openly arrogant, often rude and offensive, although sometimes this is covered up by a thin veneer of politeness. In subtle and gross ways, with or without realizing it, he humiliates others and exploits them. He may use women for the satisfaction of his sexual needs with utter disregard for their feelings. . . . he will use people as a means to an end. He frequently makes and maintains contacts exclusively on the basis of their serving his need for triumph: people he can use as

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<sup>44</sup>Ibid. Published a book of sermons: Paul Tillich, The Shaking of the Foundations (New York: Charles Scribners & Sons, 1948).

<sup>45</sup>NHG, 197.

<sup>46</sup>NHG, 198.

<sup>47</sup>NHG, 199.

steppingstones in his career, influential women he can conquer and subdue, followers who give him blind recognition and augment his power.<sup>38</sup>

Essentially he is sadistic;<sup>39</sup> he takes the stance of "defensive warfare"; he expresses a "contemptuous disregard for others"; and is openly demanding.<sup>40</sup> Ultimately he becomes driven by his need for vindication, revenge and triumph so much that all feelings of love, compassion or considerateness are "felt as restraints on the path to a sinister glory."<sup>41</sup>

In her understanding of the inner psyche of this individual, Karen Horney identifies pride as a motivating force; "pride becomes all consuming."<sup>42</sup> Part of his pride system is to claim being above hurts. If however, he does feel hurt, "he suffers the humiliating blow of having 'allowed' something or somebody to hurt him."<sup>43</sup> This arrogance and pride really suggests that this individual is afraid of people.<sup>44</sup> One more aspect of the pride is "honesty":

A last kind of pride to be mentioned is pride in his honesty, his fairness, and his justice. Needless to say, he is neither honest, fair, nor just and cannot possibly be so. On the contrary, if anybody is determined--unconsciously--to bluff his way through life with a disregard for truth, it is he. But we can understand his belief that he possesses these attributes to a high degree if we consider his premises. To his back or--preferably--to hit first appears to him (logically) as an indispensable weapon against the crooked and hostile world around him. It is nothing but

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<sup>38</sup>Ibid.

<sup>39</sup>In her note on this, Karen Horney suggests that by replacing the word "sadistic" with the word "vindictive," she is expanding the definition of these trends beyond the sexual connotation and also beyond the direct infliction of pain, both associated with 'sadism.' (NHG, 199)

<sup>40</sup>NHG, 200.

<sup>41</sup>NHG, 203.

<sup>42</sup>NHG, 204.

<sup>43</sup>NHG, 205.

<sup>44</sup>NHG, 206.

intelligent, legitimate self-interest. Also, not questioning the validity of his claims, his anger, and the expression of it must appear to him as entirely warranted and 'frank'.<sup>45</sup>

In the intensity of the dynamics, the self-hate emerges as an active hate of others:

He hates and despises in others all he suppresses and hates in himself: their spontaneity, their joy of living, their appeasing trends, their compliance, their hypocrisy, their 'stupidity'. He imposes his standards upon others and is punitive when they do not measure up to them.<sup>46</sup>

Because of this particular conflict these patients are difficult to understand and often even prefer to defend themselves against the therapist than to confront their own self-hate. Finally an understanding is reached:

When we recognize the role of pride and self-hate in this type, we not only have a more accurate understanding of the forces operating within him but may also change our whole outlook on him. As long as we primarily focus on how he operates in his human relations we can describe him as arrogant, callous, egocentric, sadistic--or by any other epithet indicating hostile aggression. . . . But when we realize the efforts he must make not to be crushed by his self-hate, we see him as a harassed human being struggling for survival.<sup>47</sup>

Since both pictures are accurate, we see the conflict produced by the "glorified self-image" and the "self-hate."

If we were to ask Karen Horney how to address this manifestation of inner conflicts, she would say that the possibility for a person to "outgrow" these trends depends on the motivation.<sup>48</sup>

We cannot 'cure' the wrong course which the development of a person has taken. We can only assist him in gradually outgrowing

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<sup>45</sup>Ibid.

<sup>46</sup>NHG, 208.

<sup>47</sup>NHG, 209.

<sup>48</sup>NHG, 213.

his difficulties so that his development may assume a more constructive course.<sup>49</sup>

Do any of these descriptions sound familiar? Do they describe anyone we know? Do they describe any cultural ethos which we know? Is there any reason why the subject of Mastery should not have received as much attention as the subjects of Freedom or Love? Is there any cause for concern?

### Dangers of Mastery

Hannah Tillich's Prelude to Her story of her life with "Paulus" in the United States reminds us of the existential situation from which they fled; those intellectuals whose views were ever so much different from the political climate of Germany; and who came to the United States to sow their intellectual seeds.<sup>50</sup>

We live forty years after the war, and we ask those who were writing, where is the war? Is it to be found in the silences again? Hannah Tillich comments on it with mythological poetry. It is still too horrible to look at? Karen Horney suggests a theory of mastery as one solution to the inner conflicts of anxiety; her other solutions, Love and Freedom are seized, pounced upon, written about; are there masters who expound on love or freedom. What happened to Mastery? What happened to the traumatic syndrome? Are there not some resonances of that syndrome in what is now called grief work? What is the clinical diagnosis of psychic numbness?

We live in 1984 in a state of nuclear shell shock; with recurring

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<sup>49</sup>NHG, 233.

<sup>50</sup>H. Tillich.

nightmares of a holocaust whose glorified self image is some second coming of Jesus. We refuse to look at our self-hate for we prefer vindictive triumph over anyone or anything. Thus we are on a bullet train to disaster, not with any proclaimed enemy; but with ourselves, for our trajectory is Mastery.

Mastery is a simple word to define. The compact Oxford English Dictionary explains it as "the state or condition of being master, controller or ruler; authority, dominion." Secondly, it is "superiority or ascendancy in competition or strife." Thirdly it is "superior force or power." Finally it is "the skill or knowledge which constitutes a master." Where did Mastery go in our culture? How does one master Mastery? There are a few books with Mastery in the title (Mastery of Sex, Mastery of Stress, Mastery of the Far-East, Mastery of the Metropolis).<sup>51</sup> There is one book entitled Jesus as Master, and on secular shelves there are "How To" books on almost every subject imaginable. A book entitled The Master Key to Riches<sup>52</sup> philosophizes on enough theories to complete at least four three-point sermons. In the United States we have mastercharge, master cards, master keys, masters of the house, master bedrooms, schoolmasters, master workmen; all words which hardly need definition to any North American english-speaking audience.

Thus we might conclude that we are fully aware in our culture of the meaning of mastery. The "patriarchal structure" which claims authority, dominion, superiority, force or power, could be a

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<sup>51</sup>See STC subject catalog under the heading "Mastery."

<sup>52</sup>Napoleon Hill, The Master Key to Riches (Greenwich: Fawcett, 1965).



authority, dominion, superiority, force or power, could be a contemporary synonym for "mastery". Militarization could be contemporary terms for mastery. How do we master mastery?

It may be dangerously possible that we have become so pervaded by the ideas of mastery that we are unconscious of our neurotic claims. The very disturbing discovery of Karen Horney's theory is that at the heart of a conflict which manifests in the expansive solution, the appeal of mastery, there is self-effacement. On the other hand, at the heart of the self-effacing solution, the appeal of love, there is vindictive triumph and a bitter self-hate which scorns the weaker self. If our culture is neurotic, and we are compulsively driven to love or to mastery or to freedom, or to community, and if the idea that mastery is more pervasive because it can be found in the others or because it cannot be found at all; then we must explore the possible ways mastery has come to be so pervasive. We need to look at it psychologically, sociologically, educationally and theologically.

One of the ways to look at it theologically is to look at a theologian whose works have received almost as much attention as freedom in religious periodicals. Books and articles have given much attention to Paul Tillich. Now given our interest in mastery, so do we.

PAUL TILLICH

#### Concerns of a Feminist in the Reformed Tradition

My existential interest in Paul Tillich lies not only in the fact that he has been taught and his theories have been preached from pulpits

throughout my denomination--but he was of my denomination. I was an impressionable enthusiastic teenager in the late fifties when Paul Tillich and Reinhold Niebuhr were lecturing at seminaries around the country, influencing and teaching the would-be ministers and seminary professors of today. Although my church heritage from the age of nine was informed by the New England puritan strand of the United Church of Christ, we of the Congregational Christian Churches united with the Evangelical and Reformed Church in 1957.<sup>53</sup> The wife of Reinhold Niebuhr met Paul and Hannah Tillich at the boat in New York in 1933,<sup>54</sup> as they arrived "under the quota."<sup>55</sup> Both Niebuhrs were influential in the merger negotiations of the United Church of Christ<sup>56</sup> and in bringing Tillich to teach at Union Theological Seminary.<sup>57</sup>

The Niebuhrs and Tillich are part of the roots of the United Church of Christ in the United States as they were all of the Evangelical and Reformed tradition. The Reformed tradition is rather extensive in the United States of America and some of my serious questions about current cultural trends revolve around the contribution to American Civil Religion that could be claimed by the Puritan reformers and the Reformed Reformers. Even Schuller's Crystal Cathedral claims to be of the Reformed tradition. Thus I experience great nauseawhen I dare to suspect that "the great theologians" of my tradition might have contributed significantly to the trajectory on

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<sup>53</sup>Louis H. Gunneman, The Shaping of the United Church of Christ (New York: United Church Press, 1977) Ch. 1, esp. 19.

<sup>54</sup>H. Tillich, 169.

<sup>55</sup>Ibid., 156.

<sup>56</sup>Hereafter the abbreviation UCC; see Gunneman, 13, 17, 23, 112, 171.

<sup>57</sup>Tillich, 154.

which American and the World find themselves. John Cobb's statement to our Foundations I Class was no comfort: "The possibilities for Good or Evil are greater in the Church than anywhere else."<sup>58</sup>

As a feminist I find myself asking how the reformed tradition might have contributed to oppression in the world. I ask what it has done for or against women. I ask how a woman in the reformed tradition has been informed by dominant theology. I ask how a reformed feminist can contribute to reforming the reformed tradition. As a mainline Protestant woman in the 1980's, I fear I am essentially "joined to Tillich" insofar as his ideas have informed so many of the men who have preached into my ear and tried to mold my brain. It may be true that other mainline Protestant women who have been taught by disciples of the Niebuhrs or of Tillich are essentially "joined to them". By joined, I mean married to their ideologies for better or worse. Because of the incredible influence of their thought on thinkers of this country; because of the pursuit of mastery which has been sought and achieved at incredible speed; because of the risk to my life and health and to life and health of all women and this planet; I want to separate us.

Separation from another does not dismiss all of the experience we have had together. It simply means that we are not going to travel together any further. As I consider this new direction, it is important to retrace the steps on the options which existed at the time the decision was made. It may not be possible to return. It simply might be possible to look at an option which was earlier rejected. In

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<sup>58</sup>John A. Cobb, Jr., Lecture in Foundations I, Claremont, CA, November 30, 1981.

returning to the beginning of Tillich's ascendancy to the heights of Hero Theologian<sup>59</sup> we might discover how it happened, or what was dismissed. One clue which we can pick up is Karen Horney's theory of Mastery.<sup>60</sup> Another might be a few strands from the woman who actually was married to Paul Tillich. Thirdly we can look at more recent feminist theologians who have found Tillich's thought either useful or problematic for constructing their own theologies. I have chose to look at a few of Tillich's contemporaries to discover what we might uncover.

### Anxiety and Security

Now that we have looked carefully at one chapter of Karen Horney's work which does not in any way represent all of her theoretical pursuits; let us look carefully at one chapter of Paul Tillich's work in which some of the same themes occur. By looking closely at one small part of these two writers we are not necessarily drawing conclusions for all of their work, but for the germs of thought which might have emerged in these chapters (books). Horney's theory is best expounded in Our Inner Conflicts (1945) and Neurosis and Human Growth (1950).<sup>61</sup>

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<sup>59</sup>See Rollo May, "Paul Tillich as Hero," Christian Century 91 (May 15, 1974) 530-33.

<sup>60</sup>NHG, 187-213.

<sup>61</sup>See Bibliography; see also development of her thought as explained in Chapter I.

Tillich's books published in close proximity to her volumes were Systematic Theology I (1951), Courage To Be (1952) and Love, Power and Justice (1954).<sup>62</sup>

It is not easy to document that any book by any theologian is a response to a book by any psychoanalyst or vice versa. The evidence does point to some common themes such as human anxiety and existence which are addressed in these years by many authors. If the intellectual community knew each other, and if dialogue, conferences, papers, etc., suggest the interchange of these ideas, it may be difficult to suggest for certain who influenced whom when and where. Obviously, the flurry of publications in the early fifties suggested the many responses of various disciplines to the issues of human existence, anxiety, love, freedom and authority.

Tillich's most extensive treatment of anxiety is in the Courage to Be.<sup>63</sup> He defines anxiety as the "state in which a being is aware of its possible nonbeing."<sup>64</sup> Karen Horney's definition of basic anxiety is "one of feeling isolated and helpless toward a world potentially hostile."<sup>65</sup> Tillich spends two chapters on the subject of anxiety in this book. One of them is about "pathological anxiety" where he makes sweeping dismissals of psychoanalytic theory.<sup>66</sup> He underlines the statement: "Neurosis is the way of avoiding nonbeing by avoiding being."<sup>67</sup> Then he defends the neurotic as one who "can be more creative than the average."<sup>68</sup>

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<sup>62</sup> See Bibliography for publication information.

<sup>63</sup> Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952) Chapter 2, 3, pp. 32-85.

<sup>64</sup> Ibid., 35.

<sup>65</sup> NHG, 297.

<sup>66</sup> P. Tillich, Courage To Be, 64-5.

<sup>67</sup> Ibid., 66.

<sup>68</sup> Ibid., 67.

When he says: "It has often been said that there are neurotic elements in everybody and that the difference between the sick and the healthy mind is only a quantitative one,"<sup>69</sup> he was reflecting the movement of psychoanalysis into general awareness. Karen Horney had helped to move psychoanalysis in that direction with the publication of Self-Analysis published in 1942.<sup>70</sup> Tillich sees a trinity of anxieties as did Horney, but he suggests them in a more theological vocabulary:

1) "anxiety of fate and death produces nonpathological strivings for security."<sup>71</sup>

2) "anxiety of guilt and condemnation . . . drives the person toward attempts to avoid this anxiety."<sup>72</sup>

3) "anxiety of emptiness and meaninglessness . . . drives the person toward the creation of certitude in systems of meaning which are supported by tradition and authority."<sup>73</sup>

Tillich's suggestion that the anxiety of fate and death leads persons toward a "striving for security" is an explanation of how security can become a focus of fear:

Pathological anxiety about fate and death impels toward a security of a prison. He who lives in this prison is unable to leave the security given to him by his self-imposed limitation.<sup>74</sup>

We have seen how Karen Horney defines neurosis as "brought about by fears and defenses against these fears."<sup>75</sup>

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<sup>69</sup>Ibid.

<sup>70</sup>Karen Horney, Self-Analysis (New York: Norton, 1942) introduction p. 10

<sup>71</sup>Tillich, Courage To Be, 74.

<sup>72</sup>Ibid.

<sup>74</sup>Ibid., 75.

<sup>73</sup>Ibid., 76.

<sup>75</sup>NPT, 11 p. 21.

If one had never read Karen Horney's theories of anxiety<sup>76</sup>, one would think Tillich had an extraordinary understanding of psychological phenomena--for a theologian. His generalized lack of footnotes suggests that all ideas expressed in his books are original. Although his words are different, the ideas are similar. Perhaps Tillich may be indebted to Horney for many of these ideas.

### Love and Power

I inherited the book Love, Power and Justice from the wife of a retired minister in Pilgrim Place.<sup>77</sup> The jacket cover is still in tact and it states:

Love, Power, and Justice presents Paul Tillich at his best--brief, clear, stimulating, provocative. In these chapters he speaks to the modern mind with understanding and power. Readers of Tillich's earlier volumes, particularly The Courage To Be, will recognize in this new book a major landmark in the development of his thought.

In these essays about love, power and justice, Paul Tillich strives to relate each of these subjects to his ontology<sup>78</sup> and asks the question: "How are love, power, and justice rooted in the nature of being as such"<sup>79</sup> In setting forth the problem, he states:

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<sup>76</sup>Karen Horney's Theory could be succinctly stated:

1) Submissive, self-sacrificing persons move toward other people in a quest for love; 2) Power-prestige-possession seeking persons move against other people in a quest for mastery; 3) Resigned persons withdraw and move away from other people in a quest for freedom. (See Chapter I, p. 27.)

<sup>77</sup>I am indebted to Bernice Penner for making available to theological students books from her deceased husband's library. (emphasis mine)

<sup>78</sup>Tillich, Love, Power & Justice (New York: Oxford University Press, 1954) 2. (Hereafter LPJ)

<sup>79</sup>LPJ, 11.

Love and power are often contrasted in such a way that love is identified with a resignation of power and power with a denial of love. Powerless love and loveless power are contrasted. This, of course, is unavoidable if love is understood from its emotional side and power from its compulsory side. But such an understanding is error and confusion.<sup>80</sup>

Dare we assume that this might be his rebuttal to Karen Horney's theory of emotional love, seeking to be loved, and mastery? Or rather than a rebuttal, is it a patriarchal need for domination of a woman's theory, dismissing the 'confusion' and subsuming the thought to set it straight? He continues:

The problems and confusions which characterize the discussion of love in its relation to power, characterize equally the discussion of love in its relation to justice. One does not usually contrast love with justice in the way one contrasts love with power. But it is commonly accepted that love adds something to justice that justice cannot do by itself.<sup>81</sup>

Now that we are informed that it is necessary to root all of these ideas in a philosophy which asks: "What does it mean to be?";<sup>82</sup> it is possible to explain the issues as rooted in the nature of existence.

Our triad of terms points to a trinity of structures in being itself. Love, power, and justice are metaphysically speaking as old as being itself. They precede everything that is, and they cannot be derived from anything that is. They have ontological dignity. And before having received ontological dignity they had mythological meaning. They were gods before they became rational qualities of being. The substance of their mythological meaning is reflected in their ontological significance.<sup>83</sup>

The one mythological character Tillich mentions by name is Dike, goddess of Justice. We will return to that story. By appealing to the

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<sup>80</sup>Ibid.

<sup>81</sup>LPJ, 13.

<sup>82</sup>LPJ, 19.

<sup>83</sup>LPJ, 21.



mythological character of these terms, Tillich embraces them as values (gods) and erases them as potentially pathological.

In his discussion of Being and Love, Tillich seeks to separate emotion from love, and to establish love as the "moving power of life."<sup>84</sup> Love then becomes 'drive' toward "the unity of the separated;" it is the "reunion of the estranged;" and it "overcomes the greatest separation . . . of self from self."<sup>85</sup> As he elaborates his discussion of love, Tillich uses other labels for the word love: epithymia, libido, eros, philia and agape.<sup>86</sup> These are also discussed in his Systematic Theology I, 279-283. However he returns to the issue of self love, and suggests it should be a metaphor, not a concept, and depending on the context should be "self-affirmation," "selfishness" or "self-acceptance."<sup>87</sup>

The discussion of being and power is grounded in Nietzsche's 'will to power' and becomes the "self-affirmation of life": "The will to power is not the will of men to attain power over men, but it is the self-affirmation of life in its self-transcending dynamics, overcoming internal and external resistance"<sup>88</sup> Power, for Tillich is also rooted in 'being'; "Power . . . presupposes . . . something over which it proves its power. . . . That which is conquered by the power of being is non-being."<sup>89</sup> Thus we see that power is drawn away from being discussed as men over men (or women?) and abstracted into ontology as the power of being over nonbeing. It is there despite resistance, and it is the

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<sup>84</sup> LPJ, 24-25.

<sup>87</sup> LPJ, 34.

<sup>85</sup> Ibid.

<sup>88</sup> LPJ, 36-7.

<sup>86</sup> LPJ, 24-23.

<sup>89</sup> LPJ, 37.

"possibility of self-affirmation in spite of internal and external negation. . . . Human power is the possibility of man to overcome nonbeing infinitely."<sup>90</sup>

In his discussion of a phenomenology of power, Tillich examines what happens when the power of one being encounters the power of another being. The power of one being is strengthened by another, weakened by another, dismissed, transformed, absorbed by another or joins with another to increase the power of being.<sup>91</sup> Power then, needs to be centered for:

The more centered a being is, the more power of being is embodied in it. The completely centered, self-related and self-aware being, man, has the greatest power of being. He has a world, not only an environment, and with it infinite potentialities of self-realization. His centeredness makes him master of his world. But where there is centeredness there is a hierarchical structure of power. The nearer to the center an element is, the more it participates in the power of the whole.<sup>92</sup>

Tillich is completely convinced that this centralization of power is for the good of the whole. If it happens that a ruling group would force its will on the whole, it will only be possible for a limited time, and the loss of that power is "unavoidable."<sup>93</sup>

This theory wishes to remove the confusion of the relation of power to force and "compulsion" which has existed "especially in the social and political field."<sup>94</sup> Thus he explains:

Power actualizes itself through force and compulsion. But power is neither the one nor the other. It is being, actualizing itself over against the threat of non-being. It uses and abuses

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<sup>90</sup>LPJ, 40.

<sup>91</sup>LPJ, 42.

<sup>92</sup>LPJ, 44. (emphasis mine)

<sup>93</sup>LPJ, 45.

<sup>94</sup>Ibid.

compulsion in order to actualize itself. But it is neither one nor the other.<sup>95</sup>

Tillich goes on to confront love and power including compulsion in the discussion. "Love is the foundation, not the negation of power." Uniting with Luther on the "strange works of love", he suggests that "judging and punishing" are exercises of love. "In order to destroy what is against love, love must be united with power, and not only with power, but also with compulsory power."<sup>96</sup> Now we see that compulsion works for power which is united with love; both needed to work to control the self through the "activity" of "preserving and strengthening the . . . balance against disruptive tendencies." Thus every self becomes a "power structure."<sup>97</sup>

This discussion of power is most fascinating in light of Karen Horney's theory of mastery. She summarizes those who try to achieve mastery by saying "they all aim at mastering life."<sup>98</sup>

"They try to achieve such mastery in different ways: by self admiration and the exercise of charm; by compelling fate through the height of their standards; by being invincible and conquering life in the spirit of vindictive triumph."<sup>99</sup>

When Tillich discusses self-control<sup>100</sup> he suggests it means "power over oneself."<sup>101</sup> He also denies conflict within the self by saying "There is no self which fights against another self, with which . . . it is identical."<sup>102</sup> He essentially suggests a centeredness of self which unites elements within the self or excludes them.<sup>103</sup> Either way for Tillich is a valuable self-centeredness which "implies the power which the self exercises through a stable balance . . . ."<sup>104</sup>

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<sup>95</sup>LPJ, 47.

<sup>98</sup>NHG, 212.

<sup>101</sup>LPJ, 51.

<sup>104</sup>LPJ, 53.

<sup>96</sup>LPJ, 49-50.

<sup>99</sup>Ibid.

<sup>102</sup>LPJ, 51-52.

<sup>97</sup>LPJ, 51-3.

<sup>100</sup>LPJ, 51-53.

<sup>103</sup>LPJ, 52.

In a way, the idea of centeredness approaches Karen Horney's idea of "wholeheartedness." However, my interpretation of his words sees him suggesting either repression (exclusion) or selection (uniting certain elements) of traits through a wilful self control. if this self-control is what he means by "every self is a power structure"<sup>105</sup>, I question what he would say about those who have no view of the self as a power structure. Also allowing each individual to be a power structure seems to set up the possibility of, or sanction the reality of, interpersonal power structures--individual vs. individual or group vs. group.<sup>106</sup> A key to Tillich's sense of power lies in his discussion of justice.

### Justice

When Tillich begins his essay on Justice, he refers to Dike, a goddess of Justice who appears to Parmenides with the 'truth about being.'<sup>107</sup> The Parmenides story dates around 500 A.D. Dike represents Natural Law, but the word is derived from Eurydice who represents All Justice. Eurydice was bitten by a snake, died and went to the underworld (Hades). Her husband Orpheus came down to bring her back to earth. In the bargain with Hades, he agreed to not look back as they left, and Hades would let her return to Earth. Orpheus did look back and Eurydice disappeared from his sight. Thus Universal Justice is lost.<sup>108</sup> But it continually gets reclaimed by men such as Tillich in

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<sup>105</sup>Ibid.

<sup>106</sup>Tillich does not deny this; he discusses personal relationships (Ch. V) and group relations (Ch. VI) in about one-third of this work.LPJ, 72-106.

<sup>107</sup>LPJ, 55.

<sup>108</sup>Conversation with Miki Bratt, March 31, 1984. She referred me to Robert Graves, The Greek Myths (Baltimore: Pilgrim Books, 1955) 2 vols; and Barbara G. Walker, Women's Encyclopedia of Myths and Secrets (San Francisco: Harper & Row, 1983).

law (Dike). This will be discussed further in chapter three.

For Tillich, the basic principle of justice is love. The derivative principles are 1)adequacy of the form to the content, i.e., law; and 2)equality based on "cosmic hierarchy" which grants "full humanity" to some beings and "limited humanity to others."<sup>109</sup> However he does claim that "Justice is always violated if men are dealt with as if they were things."<sup>110</sup> With brief references to freedom as inner superiority over external conditions and Liberty as a principle of political and cultural self-determination,<sup>111</sup> Tillich suggests three levels of Justice. The first is the claim of everything which has being (humans, trees, etc.). The second is "proportional justice" which distributes everything according to deserving. And the third is "creative justice" which is transforming and which is expressed in the divine grace which "forgives in order to reunite."<sup>112</sup>

Justice now becomes the "form in which power of being actualizes itself in the encounter of power with power. Justice is immanent in power...."<sup>113</sup> And justice means self-actualization of as many

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<sup>109</sup>LPJ, 57-59.

<sup>110</sup>LPJ, 60.

<sup>111</sup>LPJ, 60-2.

<sup>112</sup>LPJ, 62-66. Tillich suggests that the "kingdom of God" is a symbol for creative justice which is "fulfillment within the unity of universal fulfillment." (p. 65)

<sup>113</sup>LPJ, 67.

"potentialities as possible without losing oneself in disruption and chaos."<sup>114</sup>

Now we ask Tillich: If justice is immanent in Power; if justice is immanent in Love; if justice is adequacy, equality and creative; and if creative justice is the form of reuniting love; if Justice is Love, but Love is Power; is not the only way "to be" one that is subsumed by Power? In other words if justice is law and hierarchical equality no "egalitarian structure in any society" and creative justice which is love; if love is the union of what is separated; if all of these are grounded in being; then the only way to "be" is to be blessed by the power structure of "self" or of centralized power. Justice becomes the blessing of the power structure. One must become united to some power structure - either self control or natural law in order to "be".

And there is more. . . . We have considered only four of Tillich's seven chapters on Love, Power, and Justice. Out of consideration for my reader we will break away at this time to draw some tentative conclusions. We see a male theorist who also had a trinity of concepts. By using words which describe values and gods, Tillich was able to produce a more popular discussion which could be hailed as "brief, clear, stimulating and provocative."<sup>115</sup> Are the ideas of Horney and Tillich mutually influential? Did Tillich unwittingly or unintentionally subsume any of her ideas?

There are numerous references in Hannah Tillich's book which could demonstrate how her husband "Paulus" may have demonstrated

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<sup>114</sup>LPJ, 70.

<sup>115</sup>Jacket cover to book, 1942.

Horney's theory of neurotic mastery. At one point she describes how they fought with each other, and describes the rages that resulted.<sup>116</sup> Another time, after his death, she was traveling in Naples with her grandson who was very uncomfortable in the slums of that city and she recalls being there with her husband who walked frequently in that area: "He had felt at home in Naples, but in a certain way he was comfortable there only because he was oblivious to its suffering and its hatred. He seemed unaware that the poor had no place in his Cathedral."<sup>117</sup>

This brings us back to Justice. If Mastery is a neurosis which manifests itself in power, control and domination over others; if Power is centralization of being which forms a hierarchical structure; WE MAY ALL BE PARTICIPANTS IN A NEUROTIC POWER STRUCTURE which by now is a process growing on its own momentum. If this is true, our unwitting participation and our silence allows growth of the neurotic process. The work we have to do is to confront the basic conflict of self-glorification, or cultural glorification with self-hate or cultural-hate.

Of further interest in our examination of Tillich is a statement which suggests a future discussion of Hegel (Chapter II, "Slavery in Analysis", below):

The master who treats the slave not as an ego but as a thing endangers his own quality as an ego. The slave by his very existence hurts the master as much as he is hurt by him.<sup>118</sup>

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<sup>116</sup>H. Tillich, 189, 198.

<sup>117</sup> Hannah Tillich, From Place To Place (New York: Stein and Day, 1976) 43.

<sup>118</sup>LPJ, 78-79.

Tillich goes on to discuss the Golden Rule, claiming it is not "the criterion of justice in personal encounters."<sup>119</sup> In fact he suggests that a person's motivations might "contradict the justice towards oneself" and "contradict equally the justice toward the other."<sup>120</sup>

But it is difficult if we feel obliged to fulfill what seems to be a just claim, a claim we ourselves would make. Nevertheless we hesitate. We are suspicious of the others as we would be of ourselves; we suspect that behind the manifest meaning of the demand something else is hidden that should be rejected, an unconscious hostility, the desire to dominate, the will to exploit, the instinct of self-destruction. In all these cases the justice in a person-to-person encounter cannot be defined in terms of the 'Golden Rule.'<sup>121</sup>

To suggest that all people react exactly this way to others is to deny the possibility of Karen Horney's other types of personalities. In this and in his subsequent arguments, Tillich presents justice as the structure which determines relationships.

Since justice is the form of the power of being, the being of mankind could not have lasted for one moment without structure of justice in the encounter of man with man.<sup>122</sup>

All of this is very interesting in light of the preceding statement to this discussion which says: "Injustice against the other one is always injustice against oneself."<sup>123</sup>

Keeping this statement in mind as we move to our discussion of slavery we need to note that the subject of conflict and harmony is still present with us. We see that there are several aspects of

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<sup>119</sup>LPJ, 77.

<sup>120</sup>Ibid.

<sup>121</sup>LPJ, 79.

<sup>122</sup>LPJ, 80.

<sup>123</sup>LPJ, 78.



conflict. Horney's psychological theory suggests conflict within the self. Tillich's power theory suggests conflict between individuals and between groups. Personal experience can probably confirm all three. As we begin our investigation of one opposite to mastery: slavery; let us keep in mind one statement of Karen Horney about the inner conflict as it manifests in neurosis (compulsion):

"In all patients the avoidance of conflicts has a double structure: they do not let any insight into them sink in."<sup>124</sup>

### SLAVERY

In contrast to the subject of mastery, a subject about which there has been limited research and writings, slavery has been examined exhaustively. Volumes have been written, exploring slavery biblically, historically, in existence in certain cities, states, countries and continents. It has been studied as an institution and as a condition. But it has not, I believe, been studied as a psychological situation in relation to neurotic mastery.

It will be necessary to limit our discussion of slavery to a few instances and examples which will allow for philosophical analysis of how slavery relates to mastery. In so doing we would limit ourselves to a few questions. What is slavery? How does it work? What analysis can we bring to slavery? How does our information move us forward on our quest for Peace?

The dictionary definition gives some marginal assistance to the first question by defining slavery as 1)"severe toil. . .; heavy labor;

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<sup>124</sup>NHG, 335.

hard work; drudgery, 2)condition of a slave, fact of being a slave, fact of being a slave, servitude, bondage, 3)condition or fact of being entirely subject to or under the domination of some power or influence." Likewise, a slave is "one who is the property of and entirely subject to another person, by capture, purchase or birth; a servant divested of freedom and personal rights."

To understand the universal bondage of humanity as positioned on the spectrum of mastery and slavery is to psychoanalyze the cultures of the entire world. It is an impossible task. Recurring instances of mastery and slavery exist in history, in personal relationships and in international policy. Appropriate examples in recent centuries occur in the United States of America's enslavement of Africans during the 18th and 19th centuries, the rise of the Nazi regime in Germany and the resulting atrocities, and in the vast struggle today between the nuclear weapons defense industry of the superpowers and the paucity of food, clothing and shelter among the world's poor nations. The issue is deeper than the surface evidence is able to demonstrate. Perhaps examination of the continuous evidence of slavery in the world today can offer some clues to help unlock the secrets of neurotic mastery as a barrier to peace and justice.

### Severe Toil

Hear the words of a slave in the US south in 1853:

The hands are required to be in the cotton field as soon as it is light in the morning, and, with the exception of ten or fifteen minutes, which is given them at noon to swallow their allowance of cold bacon, they are not permitted to be a moment idle until it is too dark to see and when the moon is full they often time labor

till the middle of the night. They do not dare to stop even at dinner time, nor return to the quarters, however late it be, until the order to halt is given by the driver.<sup>125</sup>

This slave knows that his cotton must weight a certain amount or he will be punished. If it is too little he could be whipped. If it is more than his usual amount, he will be measured tomorrow by today's amount. After the weighing of the cotton, he must do chores, prepare dinner, and sleep on a hard board until an hour before dawn when the process starts over for the next day.<sup>126</sup>

In 1976 a woman sewing in the Peace Market Garment District of Seoul, Korea wrote:

My day starts with my mother's voice waking me - "Get up! It's already six-thirty." Oh, I have to get up. I shouldn't spoil myself. But six hours sleep is too short for me. I leave my home at 7 AM, come back around 11:30 PM and take a supper around midnight. This is my schedule everyday.

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Our working room is a big hall divided into several sections by thin wooden partitions. On the hall side, there are no windows. Maybe the company doesn't want people to be able to look in. It smells of dust. several ventilators are not enough for this large messy room with materials, sewing machines and people.<sup>127</sup>

This woman earns between 42 and 167 dollars per month. Her rent is over 20 dollars. She has to wait 20-30 minutes for the bathroom during her lunch hour. She eats a rice cake for lunch. Her day goes until 10:00 PM when she leaves work to commute an hour to her home.<sup>128</sup>

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<sup>125</sup>Milton Meltzer, In Their Own Words: A History of the American Negro 1619-1865 (New York: Crowell, 1964) 38.

<sup>126</sup>Ibid., 12-20.

<sup>127</sup>From the Womb of Han: Stories of Korean Women Workers (Hong Kong: Christian Conference of Asia - Urban Rural Mission, 1982) 11-12.

<sup>128</sup>Ibid., 12-20.

If slavery were to be defined as hard work, heavy labor, or severe toil; does it matter that one receives wages, pays rent and buys food and that the other received an allotment of meal and bacon and a shack in which to sleep? Severe toil characterizes the life of each worker. Are they not both defined as slaves?

### Bondage

The continued difficulty in defining slavery is confronted by Erlene Stetson as she explains her efforts to find materials with which to teach a course on the Black Female Slave experience:

Finding teaching materials written from the perspective of Black female slaves is a herculean task. The available materials held in various institutions are for the most part uncatalogued, unknown (to the general public at large), and restricted to limited access. Moreover, much of the slavery material pertaining to Black women is listed under the names of their owners.<sup>129</sup>

In the study of slavery confined to the continental United States, the class raised more questions than it answered. It "became aware that a definition of slavery defied encapsulation . . . escaped easy codification."<sup>130</sup>

On the other hand, James Watson who undertook to edit a series of essays on slavery in Africa and Asia, notes that general characteristics of slavery around the globe seem to include property and marginal status as valid definitions of slavery. He critiques anthropologists for not

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<sup>129</sup>Arlene Stetson, "Studying Slavery: Some Literary and Pedagogical Considerations on the Black Female Slave," Gloria T. Hull, Patricia Bell Scott, and Barbara Smith (eds.) in But Some of Us Are Brave (New York: Feminist Press, 1982) 61.

<sup>130</sup>Ibid., p. 66.

having done a thorough study and definition of slavery as an institution<sup>131</sup> but concedes that the subject is now beginning to receive just attention and debate.<sup>132</sup> He looks carefully at many discussions of slavery and offers his definition:

'Slaves' are acquired by purchase or capture, their labor is extracted through coercion and, as long as they remain slaves, they are never accepted into the kinship of the master. 'Slavery' is thus the institutionalization of these relationships between slave and owner.<sup>133</sup>

This underscoring of the aspect of property which, of course, is defined by ownership is central to this concept of slavery. It is distinguished by Watson from the other forms of servitude such as serfdom or debt bondage.<sup>134</sup> If a slave is one "who is the property of another" and is in fact or condition being a slave, then the servitude or bondage is to an "owner." Both of our definition seekers (Stetson and Watson) find that there are not ways to define slavery except by going through the fact or relationship of the existence of an owner. an Owner is one who has legal right to property, one who has dominion.

#### Under Domination

In another definition of slavery, Kathleen Barry undertakes a definition for "Female Sexual Slavery":

Female sexual slavery is present in ALL situations where women or girls cannot change the immediate conditions of their existence; where regardless of how they got into those conditions they cannot

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<sup>131</sup>James L. Watson (ed.), Asian and African Systems of Slavery (Berkeley: University of California Press, 1980) 1.

<sup>132</sup>Ibid.

<sup>133</sup>Ibid., 8.

<sup>134</sup>Ibid., 4, also 9.

get out; and where they are subject to sexual violence and exploitation.<sup>135</sup>

In her exhaustive and illuminating study of female sexual slavery, Barry demonstrates the conditions of slavery as being under the domination of some power or influence; so much so that they cannot change those conditions. Some of those conditions are rape, terrorism, and victimization. Barry points out that when one comes under the power of a pimp as a prostitute, or a battering husband as a wife, or under the power of an incestuous adult as a child, these conditions are domination from which a woman or girl cannot get out. Barry even points to Patricia Hearst as a victim who became a public symbol and thus effaced her identity and was shamed on both sides for surviving.<sup>136</sup>

Barry points to a pervasive system which is not labeled slavery, but is called prostitution, marriage, family, terrorism or pornography. All in their own system keep the women submissive, dependent on some power and under the domination of a strong influence. Barry's view of female sexual slavery dramatically documents the dominance of mastery on the part of some pimps, husbands, fathers, military strategists and pornographers. Adrienne Rich would like to add the condition of heterosexism as one more dimension of these conditions.<sup>137</sup>

Suppose we erased all the labels of property, bondage, ownership, and those in the preceding paragraph to enhance Barry's

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<sup>135</sup>Kathleen Barry, Female Sexual Slavery (Englewood Cliffs: Prentice-Hall, 1979) 33.

<sup>136</sup>Ibid., 34-42, 118-136, esp. 134-5.

<sup>137</sup>Adrienne Rich, "Compulsory Heterosexuality and Lesbian Existence, Catherine R. Stimpson and Ethel Spector Person (eds.) in Women, Sex and Sexuality (Chicago: University of Chicago Press, 1980) 74-76.

definition of Slavery to one that did not use the words "purchase" or "capture." We might say: SLAVERY IS PRESENT IN ALL SITUATIONS WHERE PERSONS CANNOT CHANGE THE IMMEDIATE CONDITIONS OF THEIR EXISTENCE; WHERE REGARDLESS OF HOW THEY GOT INTO THOSE CONDITIONS THEY CANNOT GET OUT; AND WHERE THEY ARE SUBJECT TO VIOLENCE AND EXPLOITATION.

One might ask if this would describe the military system. But persons do "get out" of the military. What might be a response is that the persons in the military have had just enough subjugation to learn how to perpetrate it when they do get out, and thus enslave others who do not ever "get out." The question might be raised regarding several conditions of human existence; but it is important to limit our discussion to those enslavements of violence and exploitation and such conditions from which one cannot "get out."

#### As a Human Condition

Since before written history, there has been slavery.<sup>138</sup> As instituted in antiquity, slavery was originally a self-sale for the exchange of debt,<sup>139</sup> or a captivity. In the Code of Hammurabi, three years was considered to be adequate servitude for any debt. In the Old Testament the status of a slave was property and the value of a slave was human. There was an option of freedom after six years. No laws speak to the care and feeding of a slave, but even work animals were given a place to sleep and adequate food; so slavery might have been the system which fed and housed a person who was captured or sold. Slavery

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<sup>138</sup>Jack Goody, "Slavery in Time and Space," in Watson, 18.

<sup>139</sup>I. Mendelsohn, "Slavery in the O.T., Interpreters Dictionary of the Bible (Nashville: Abingdon Press, 1982) IV, 384.

could have meant economic security. Women slaves were used sexually and for breeding. The laws which govern slaves and women are mostly found with other property laws. Violence done against a slave or a woman is violence done to the master. In the Levitical Law, there is the year of Jubilee (Lev. 25) which declared the freedom of all slaves every fiftieth year.<sup>140</sup>

We know that Joseph's brothers sold him into slavery in Egypt (Gen. 39-50). We read in Exodus of Moses who led the People of Israel out of slavery in Egypt. At least one source suggests that slavery seems to emerge within agricultural societies and posits that it is perpetuated through militaristic capture.

This dominance may be economic; but in most cases economic domination has to take a military form at some point; there has to be a victim, preferably one that can be continually exploited.<sup>141</sup>

Goody continues to make his case for extreme force as a factor of slavery even though he accepts Watson's definition of slavery as property:

The existence of slavery . . . implies incipient stratification. . . . The acquisition of a human being, by outright purchase or directly by capture, involves the most extreme exploitation of human potential, the height of domination, the depth of subordination.<sup>142</sup>

Despite his insight to the link between warfare and slavery, Goody seems to remain puzzled about his findings that women are of more value in the African slave market which he studied, than they were in the American slavery system. He attributes this higher valuation to the

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<sup>140</sup>Ibid., IV, 383-390.

<sup>141</sup>Goody, 24.

<sup>142</sup>Ibid., 26.



fact that they were the producers of slaves and of slave producers.<sup>143</sup> As producers of slaves and slave producers, they also had children by free men, thus seeming to contribute to the free population.

In another study of slavery practices an observer makes the following remarks about women slaves:

For a female slave, becoming the concubine of a white man must have seemed a favorable option in a situation of few options.<sup>144</sup>

This writer and the one he quotes in an inspection report of 1881 describes the women workers:

There seems on the part of the African women a strong dislike to perform work of any description for others, . . . this aversion to regular employment, leaves them open to the temptation to indulge in a vicious course of life, and . . . materially interferes with their welfare. It is however difficult to find a remedy for it. . . . One bright feature in this matter however is that when the men work on what is called the 'moite' system, the wives or women they live with, give them considerable help in cultivating their land, bringing the produce to market and disposing of it.<sup>145</sup>

This description is for liberated slaves who had been made indentured laborers in the colonies of the British Empire. They were made apprentices for six years after their emancipation. Benedict suggests that the "vicious form of life" probably refers to concubinage. There is also a suggestion of a women's community and kinship networks of women.<sup>146</sup>

In a similar situation the black women of the post-slavery period in the United States were compelled to become domestic servants

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<sup>143</sup>Ibid., 42.

<sup>144</sup>Burton Benedict, "Slavery and Indenture in Mauritius and Seychelle," in Watson, 141.

<sup>145</sup>Report on Liberated Africans in the Seychelles islands: 1035 as quoted by Benedict, 145.

<sup>146</sup>Ibid., 146.

if they did not toil in the fields:

More than two-thirds of the Black women in (New York) were forced to hire themselves out as cooks, nursemaids, washerwomen, chambermaids, hucksters and janitresses, and were caught up in conditions '. . . just as bad as, if not worse than it was during slavery.'<sup>147</sup>

These conditions were reported in 1912, more than fifty years after the civil war.

Why today are we asking questions about slavery, a condition which seems to have always been in the world and a condition which 'civilized countries' have long ago abolished? Whether we have chosen to define slavery as severe toil, as bondage by ownership, or as dominance by some power; we see that it is also present in conditions which the enslaved person cannot change. Those entrapped by slavery are subject to violence and exploitation, and they cannot get out. This is true most especially for women of color whose lives in the third world are characterized by hard work from dawn to dusk in conditions which are detrimental to health and keep them worried about survival. It is true for women anywhere whose bodies have become vulnerable to a dominant male who has lured them into a situation from which they cannot extract themselves. They have been bought with hopes, dreams, promises, gifts and fine furnishings or captured by drugs, fear of abuse and command.

Much of the command and exploitation begins in situations of war or military dominance. In Africa Black men are taken away by force, and the Black women and children suffer abuse and pain. In Central and South America, many have 'disappeared' in coups of military force.

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<sup>147</sup>Angela Y. Davis, Women, Race and Class (New York: Random House, 1981) 90.

Women and children are violated at any time. Indian women are raped and burned for inadequate dowry.<sup>148</sup> Recent news reports of wife abuse and child abuse suggest that citizens of North Atlantic countries continue to suffer significantly. Exploitation and violence mark the lives of women around the globe who are locked into conditions from which they cannot get out.

### Slavery in Analysis

The distinction between patriarchal definitions of slavery as property, and feminist definitions of slavery as inability to change the conditions of one's existence under penalty of violence suggests that there are many views that can be taken on this subject. Another word for the feminist definition could be oppression. When one thinks of property, one does not think of oppression. Property has value. Oppression of value does not make sense. In most of the examples Barry cites of female sexual slavery, the ownership is explicit, but the idea of property is not. For example, a pimp will say to a woman, "You'll be my main woman and I will take care of you."<sup>149</sup> But the realities are that she has to work for what she gets and be humiliated in the process. She is not taken care of, but ends up taking care of him. If, however, the pimp were confronted about property, about caring for this woman, or bailing her out of jail, he would deny he had anything to do with her actions. He would claim that she was her own woman. Similarly a

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<sup>148</sup>Words from Women, Mary Myadana, South Africa, Elsa Tamey, Costa Rica, Aruna Gnaderson, India. (Personal notes from World Council of Churches Sixth Assembly, Vancouver, 1983.)

<sup>149</sup>This is a paraphrase of Barry, 76-77.

husband who promises protection, demands performance of domestic and sexual slavery.

In other words, a definition of slavery as property could technically and legally exclude a prostitute or wife who could be said to be her own person. So by abolishing slavery we have abolished the ownership of human beings; or have we? For all practical purposes a woman caught in oppression from which she cannot get out is treated as property; she has no more rights than property and she cannot extricate herself from the position because she is seen as property.

Is there another dimension of this slavery which keeps mastery in existence? Is there a clue in psychology which keeps the oppressed and the oppressor in continuous tension in the human condition? Let us return to the theories of Karen Horney. We note that she says there is a reverse side to the compulsion of neurotic mastery:

The reverse side of the necessity for mastery is his dread of anything connoting helplessness; this is the most poignant dread he has.<sup>150</sup>

Further she notes:

When we go far enough in the analysis of such patients, we discover self-effacing trends in all of them--trends which they have not only supressed but which they hate and loathe.<sup>151</sup>

Self-effacing trends for Karen Horney are those who show up most especially in the neurotic claims of morbid dependency. Does Horney's analysis of morbid dependency approach the concept of female sexual slavery?

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<sup>150</sup>NHG, 192. (emphasis mine)

<sup>151</sup>Ibid. (emphasis mine)

Other human relations are neglected. She may neglect or leave her children, her home. Friendships serve more and more merely to fill the time when he is not available. Engagements are dropped at a moment's notice when he appears. The impairment of other relations often is fostered by the partner, because he in turn wants to make her more and more dependent on him. Also she starts to look at her relatives or friends through his eyes. He scorns her trust in people and instills his own suspiciousness in her. So she loses roots and becomes more and more impoverished. In addition, her self-interest, always at a low ebb, sinks. She may incur debts, risk her reputation, her health, her dignity. If she is in analysis, or used to analyzing herself, the interest in self-recognition gives way to a concern for understanding his motivations and helping him.<sup>152</sup>

Horney's clientele were women in New York in the 1940's. They were probably in conditions which could pay for analysis at that time.

Barry's research was done in the 1970's. Note her descriptions:

. . . if . . . a girl is procured into prostitution, or if she tries it out on her own and then finds herself enslaved, she may not resist the slavery. It is inconsistent with the way she was defined when growing up.

Furthermore, a young woman who has grown up physically, sexually, or verbally abused may place her need for affection above the abuse she is subjected to from a pimp. Physical contact with another person breaks the agonizing loneliness. . . .It is the attention and affection that she craves and she becomes willing to take almost anything to get it . . . .she has taken on the same perception of herself and her body held by the people who have abused her over years--the self image of a throwaway.<sup>153</sup>

Now we need to ask if there is a connection between the dread of helplessness and the self-hate of the mastery neurosis and the dependency and need for affection expressed by those caught in sexual slavery. Masters fear and abuse helplessness, poverty, and dependency. Dependents fear loss of love, affection or closeness. Manifestations of

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<sup>152</sup>NHG, 248.

<sup>153</sup>Barry, 102.

a mastery neurosis are total identification with a "god-like self sufficiency."<sup>154</sup> Morbid dependency is motivated by the "drive for total surrender" and "longing to find unity" with a partner.<sup>155</sup>

If mastery is not a subject of discussion in the predominant literature, but slavery is; if slavery references by women who have been slaves are so obscure that they are unavailable and unknown, but Oppression is a subject; we have a clue to the massive conditions of slavery and mastery in the world today. Mastery and Slavery, Dominance and Oppression are intricately connected. They are so pervasive that those caught in either side of the spectrum cannot see their participation in the self-glory or self-hate which precipitates the condition. Let us look a little further.

The western metaphysician Hegel who influenced thought in the nineteenth century addresses the subject of lordship and bondage in an essay on self-consciousness.

The (master) exists only for himself, that is his essential nature; he is the negative power without qualification, a power to which the thing is naught. And he is thus the absolutely essential act in this situation, while the bondsman is not so, he is an unessential activity.<sup>156</sup>

Here it is suggested that the slave is object and acted upon by the master. Even in defining bondage for itself as passing through the fear of death,<sup>157</sup> there is a glorification of bondage and a reversal of mastery. Hegel seems to suggest that lordship which is really defined

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<sup>154</sup>NHG, 204.

<sup>155</sup>NHG, 258.

<sup>156</sup>G.W.F. Hegel, The Phenomenology of Mind (New York: Harper & Row, 1967) 236.

<sup>157</sup>Ibid., 239.

as "independent consciousness" becomes a "dependent consciousness" and that bondage by facing the fear of death becomes an independent consciousness.

The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independant being as its self.<sup>158</sup>

Now this statement to the slave of independent consciousness--this glorification of the state of the slave must necessarily be the position of a master--for the slave who is forced to toil in bondage has no sense of independence or of power. Yet, for Hegel, he is the one with the power. Thus the master who has become dependent upon the work of the slave is in relaity enslaved. And the slave, whose labor must be performed under fear of death is also enslaved. But the enslavement is different. For one is enslaved to dominance and fear of death, while the other is enslaved to his own mastery. The slave fears violence and non-existence; while the mater fears his own dependence and weakness.

In Karen Horney's theories this phenomenon could be explained in the descriptions of self-glorification and self-hate.<sup>159</sup> In the neurotic master the identification is with the glorified self and the hate is directed at the unconscious morbidly dependent self,<sup>160</sup> which he despises and defends himself against. The morbidly dependent person usually finds some satisfaction in being needed and very slightly loved, even if the moments of loving are offset by pain and violence at other times. The promise of love or hope of love keeps this person enslaved

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<sup>158</sup>Ibid., 238.

<sup>159</sup>NHG, 114.

<sup>160</sup>NHG, 192-200.

at the risk of any other aspect of her life.<sup>161</sup>

I think these tendencies have a great deal to do with mastery and slavery in the world today. Karen Horney points out that the "pride system" of human beings intricately involves both pride and self-contempt<sup>162</sup> so that a person hates oneself for the parts of the self which do not measure up to the glorified self-image. It is not hard to conclude that the projection of self-hate onto another could continue the dangerous effects of neurotic mastery because they are not cured. Then the bondage of slavery, the institution of slavery, the existence of slavery becomes a result of the projected self-hate.

In a condition where the identification with perfection or vindication or triumph abounds, all efforts will be made to identify with a glorified self-image. When that image has become a white, blue-eyed, male, protestant, master of the universe, then all dark, brown-eyed, female, non-protestant persons are slaves. Thus racial hatred, sexual hatred and exploitation of third world peoples abounds both in the masters and in those who wish to identify with the mastery. Insofar as persons, or nations fear either violence or helplessness, they are caught in the compulsions of the Mastery/Slavery continuum.

#### CONCLUSION: THE EFFECT ON OUR QUEST FOR PEACE

Mastery and Slavery are both barriers to peace. When one feels powerless or enslaved by a condition that "by whatever means one got into it, one cannot get out of it," that person cannot see alternatives.

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<sup>161</sup>NHG, 246-8.

<sup>162</sup>NHG, 110.



Dominance, dependency and fear are the roots of both mastery and slavery. Mastery and Slavery are linked to each other like two sides of the same consciousness. They are two sides of the same coin. One does not exist without the other. They exist on a coin which needs to be discarded. Its metal is worthless. The coin must be replaced by a new metal and stamped with unity on one side and justice on the other. The metal of the new coin will be wholeheartedness, as valuable as the air we breathe, as the water we drink. This new coin will be thousands of times more valuable than the nuclear submarines or the MX missiles buried as treasures in the ground.

The dominance/dependence, mastery/slavery under which we live and upon which the structures of the world are built must change. Dominance divides and conquers. It divides people into sexes, races, classes, countries, nations; it conquers land and women and tribes and space. Dominance as mastery breeds slavery. When we do not see it; when we are victims of our own dominance or dependency needs, we are enslaved.

Only when something breaks in from outside to allow a change of consciousness; to allow new perceptions of a different way of life; to break the neurosis of mastery and slavery; to effect justice, righteousness and wholeheartedness will those barriers be broken down so that the waves of newness will wash them away into the ocean of wholeness.

It is as subtle as consciousness--as pervasive as myth--as impossible to change as the awareness of enslaved women's stories in patriarchal recorded history; but until it is changed; until change is attempted; the pervasive mastery/slavery syndrome will entrap human

beings on the planet into enslavement of that neurotic mastery which grows on its own.

**PART II**

## INTRODUCTION

If religion is really to be the therapist of the culture; if there is room for healing in the mastery/slavery continuum; if there is to be hope for a new future; then religion itself must not find itself in the position of perpetuating either neurotic tendencies toward mastery, nor neurotic tendencies toward slavery. Instead, religious institutions, especially the church, are called upon to provide the vehicles of change and growth toward wholeheartedness. One of the ways to invite healing might be to suggest new images. In looking at images which inform or dictate or challenge our thinking; we may be able to move ourselves away from the edges toward some spiritually centered wholeheartedness. To do this we need to look at the images of spiritual and mythical formation and religious information. We also need to look at the understandings which create our images and at the language which communicates the divine experience. Words create images. Images tell us who we are.

The attempt in the next two chapters is to spin new images. There is much to be savored and saved in the old images which cannot be elaborated here. Our quest began as a quest for Peace and a quest for Divinity; a quest for the Divinity of Peace. Deep within human beings is the desire to seek what is divine. When we believe so greatly in ourselves--in our own ability to manifest perfection and to attain perfection--we lose sight of what can happen when we yield to the power of the Divine.

Perhaps an avenue of the quest will take us through some images of Divinity and allow us to get outside of ourselves. Getting outside ourselves is the first step to being able to look back inside ourselves and discover what was always there but unknown to us. Becoming a stranger teaches us how to be stronger in our knowledge of who we are. Estrangement is no state in which to stay; just as mastery and slavery are not states in which to stay. As we venture into other words--a new language perhaps--or a new series of images, we are invited to open to unknown possibilities.

The choice of words and language contribute to our communication of ideas and beliefs. In the communication which follows I have chosen words which can express a position which I have not seen articulated. This attempt to articulate new images based on the analysis of culture and human condition which can be seen in a mastery/slavery continuum, is only an attempt. It is not complete. What follows arises out of the question: What has happened to get us where we are; human creatures able to annihilate the earth? Is the drive for perfectionism which manifests in the desire for success synonymous with North American culture? What if we had other myths or other texts which could inform our self-understanding? What if there were new definitions of creation or redemption or power or justice?

What follows is not an attempt at systematic theology. Rather it is an attempt to offer other images. I am not intending to emphasize or de-emphasize the traditional images. I do not intend to apologize for new images. What is presented here is a quest for Divinity--a word which offers greater possibilities than the word theology. Yet, I do not reject those who wish to address theology or call themselves

theologians. The word is not big enough for me or those it has excluded, especially as liberation and feminist positions in theology are considered merely to be challenges to the mainstream of theology.

The effort to examine culture psychoanalytically and then to ask the questions of analysis from the disciplines of sociology, anthropology or religion is only beginning to emerge as a scholastic method. Surprisingly, but not surprisingly, others have been addressing the issues and asking similar questions. So it is after I had written what follows that I encountered: Carter Heyward, Our Passion for Justice ; Pam McAllister (ed.). ReWeaving the Web of Life: Feminism and Nonviolence ; Jean Lipman-Blumen, Gender Roles and Power ; and Alice Miller; The Drama of the Gifted Child. They also have been giving attention to these issues. Much more attention to the issues of culture, myth, symbol and gender can be found in the work of Dr. Ann Taves at the School of Theology at Claremont.

## CHAPTER III

## THE QUEST FOR DIVINITY: A TASK OF THEOLOGY

## DIVINITY AS THEOLOGY

Etymology

The only synonym for theology in the dictionary is the word divinity. It means: 1) the character or quality of being divine, godhood, Deity, Godhead. 2) A divine being, a god, a deity. 3) Divine quality, virtue or power; 4) the science of divine things. Also it can refer to the "theological systems of heathen nations and philosophies."<sup>1</sup> The word Divinity can be a synonym for Theology, but because it also includes systems outside of "God, his nature. . . and his relations with man. . ."<sup>2</sup> it is a word which expresses a more inclusive concept of divine experience. The quest for Divinity must take us outside and beyond our words. Yet we choose words to convey our concepts about divinity. It is important to have the words because words give us names;<sup>3</sup> names give us ways to approach and to know what we are experiencing.

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<sup>1</sup>All definitions are from the Oxford English Dictionary unless otherwise stated.

<sup>2</sup>OED, underlining mine.

<sup>3</sup>Mary Daly discusses the power of naming in feminist discourse about God. See introduction of Mary Daly, Gyn/Ecology: The Metaethics of Radical Feminism (Boston: Beacon Press, 1978).

Because what we experience is of utmost importance to us; we need to understand that the words used for the relating of our experience are words which tell us about ourselves. Sometimes the words were never our own words, and we try to believe that our experience fits perfectly into the words of someone else. When that happens, we often consider that person a great writer or spokesperson for our age or experience. The danger of using one person's words for the articulation of particular experience may be that those words can become enshrined by the succeeding generations to the point of being exclusive. In the previous two chapters reference was made to the words of both Karen Horney and Paul Tillich. Some of the words were similar. Because Paul Tillich's word expressed the experience of many persons, probably men in this culture, Karen Horney's words more adequately express mine, and perhaps those of other women. Yet it must be stated that at different times my own experience is expressed in both.

When words become exclusive and no longer portray human experience, they dictate how human experience must be. One of the reasons for the choice of the word Divinity is that both Theos and Logos are masculine words. Until Theology began to be done from a feminist perspective,<sup>4</sup> the words about God were mostly masculine words about a masculine God. Even the words for the word were masculine.<sup>5</sup> THEOS in Greek is of the masculine gender as is LOGOS. These two words together are THEOLOGY. Theology as a word became well used about the thirteenth

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<sup>4</sup>Nelle Morton coined the phrase "Doing Theology from a feminist perspective". Personal conversation at Thiasos, 1983. Also chapter in The Journey is Home (Boston: Beacon Press, 1985.)

<sup>5</sup>Spiritus (Latin) and Logos (Greek) are both masculine words.



or fourteenth century, although many philosophers were talking of God before then. Philosophers such as Augustine are referred to as theologians by their followers today. An effort to create a word for feminist experience of theos could be theas, but we now have a feminine word for God. The issue of God having a gender will be dealt with below but the choice of a word such as Divinity is an effort to get beyond gender for deity. Henry Corbin refers to the word THEOTE<sup>6</sup> as a word which means Divinity. He insists that it suggests a sense of BEing, which precedes both God (Theos) and the gods (theoi)<sup>7</sup> The word Divinity is an inclusive word. It cannot be genderized, yet it speaks to both genders. In the old Latin it comes from the word Divine (divinus which was originally synonymous with theologus. Its original meaning is "of or pertaining to God or a god.

Some women have entered the task of defining words about God. Kari Borreson defines Feminist theology as "discourse on God from a feminist perspective."<sup>8</sup> Rosemary Reuther uses the term "God-Talk". Mary Daly uses "Gyn/Ecology" to discourse on women and the earth, and

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<sup>6</sup>Henry Corbin in a prefatory letter to The New Polytheism by David L. Miller (Dallas: Spring Publications, 1981) 2. I am not using Divinity in terms of Polytheism, but Miller's book adds another dimension to the discussion.

<sup>7</sup>Ibid.

<sup>8</sup>Kari Børresen: in Lecture at School of Theology at Claremont, 1983.

<sup>9</sup>Daly, Chapters 3-7.

the rape of both.<sup>10</sup> A study of Thea-logy would lead us to the Goddess.<sup>11</sup> Because theology has overworked the metaphors for God such as Father, Son, King, & Lord; they have become literalized. Literalized metaphors restrict the images of God talk or discourse on deity.<sup>12</sup>

One word for God in the Hebrew Scriptures is Elohim, which has in Hebrew, a feminine plural ending. The National Council of Churches inclusive language lectionary demonstrates that Elohim was translated Theos in the greek version of the Old Testament.<sup>13</sup> This suggests that the feminine element of God has been lost for two thousand years. The plurality of God has not been lost, but it has been masculinized. Insofar as Theos has appropriated the masculinized metaphors, theology is discourse on male deity. Thus I choose to use the word Divinity which may attempt to include what has been lost in translation.

### Science of Divinity

When we speak of the science of Divinity, we speak of the knowledge of divinity. Knowledge is empirical or intuitive. Both are

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<sup>10</sup>Daly, Chapters 3-7.

<sup>11</sup>See Merlin Stone When God was a Woman (New York: Harcourt, Brace Jovanovich, 1976; and Diane Wolkstein and Samuel Noah Kramer, Inanna (New York: Harper & Row, 1983)

<sup>12</sup>M.E. Moore. Lecture in Feminist Theology. Mary Elizabeth Moore: "Whenever we have literalized one image, we have put God in a box." (Theological Perspectives lecture 12/01/83). See also An Inclusive Language Lectionary Year A, Appendix, Metaphor (USA: National council of the Churches of Christ, 1983.) Also see Sally McFague, Metaphorical Theology (Philadelphia: Fortress Press, 1982.)

<sup>13</sup>Inclusive Language Lectionary Year A. Appendix.

needed in order to have knowledge of what is divine. At one time the science of Divinity was what was taught in schools of divinity, including biblical studies, theology and history of the faith; it included preaching and other ministerial arts.

Intuitive and empirical knowledge of Divinity are both functions of the science. To know something intuitively is often to know it in images. It is to know something artistically, or poetically or intuitively. Intuitive knowledge is without intervention of the reasoning process. To know something intuitively is to be able to be able to understand, sense, feel and thus know the reality of what exists beyond ourselves. Most often this comes from inner experience which translates into awareness of reality. It may be conscious, subconscious or unconscious experience which works and affects our understandings.

To know something empirically is to know something from observation and experiment. It is to gain information about a subject by observation. Empirical thought is the awareness of facts, the precise consequential pursuit of information; it is research, observations, experiment and about those observations which link together to form a study.

When we want to know something both intuitively and empirically we know it with our minds and our hearts. Knowledge of Divinity is both intuitive and empirical. We can experience it directly, and we can study, observe and experiment with the ideas of others who have had such direct intuitive experiences.

### Scope of Divinity

The scope of Divinity is as wide as the possibilities for

experience itself. In addition to discourse about Deity, it includes discourse about human experience and discourse on discourse (Theology). It also includes discourse on creation and power. By Divinity we are insisting that we limit ourselves to that which is divine. However, we also are aware that the potential for what is divine is existent in everything, so there is practically no limit to the scope of divinity.

As Deity, Divinity presents an awareness of something beyond human experience. Deity is the imaged definition of what is god or goddess; godhood, or godlike. Deity is a word for what is held sacred, what is honored, what is beyond humanity. Deity is holy. What is holy is Divine. Divinity is the science of divine things.

Within human experience, there is room for experience which is extra-ordinary; beyond what is defined as normal; something that connects human beings to what is beyond themselves. When we have experiences which approach beyond what is defined as normal, perhaps that experience could be said to participate in knowledge of divinity, the science of divine things.

Knowledge of experience becomes most conscious when it is articulated. Therefore discourse about deity and about human experience is necessary. We need words about God: Theos + logos, theas + logos or theo/a/logy. We need words about man, anthro + logos, and about women, gyne + logos. Words about Divinity may include theo(a)logy, anthropology and gynecology, or the study of Deity and humanity in both male and female creations. The scope of Divinity is not limited to the experience of one or the other gender of humanity; nor is it limited to the understanding of one gender's understanding of Divinity. Divinity is inclusive of men's and women's experience of what is beyond

themselves; it is awareness of divinity within the world and beyond it. It is the knowledge of divine things. Within the scope of what is Divinity, we now turn specifically to divinity as deity.

### Divinity as Deity

What is the deity which we approach with awe and wonder? What is the fear and trembling we experience or seek? Where do we address our poetry and from whence comes the truth of prophecy?

Hear the words of YHWH Elohim:  
 God, the Sovereign Unity is One.  
 (Hear O Israel, the Lord your God is One.)  
 Hear O Nations of Earth, God the Sovereign Unity is One.  
 YHWH Elohim, Brahman, Tao, Allah, Adonai, Kyrios, God, Christ,  
 Goddess,  
 Divine Truth, Peace, Unity;  
 All are ONE.  
 Hear the words of YHWH Elohim:  
 Worship me alone.  
 Serve the Sovereign Unity.  
 Be sisters and brothers across the globe.  
 Know that I am God of all.  
 Know that you are One.

The God I have discovered works in and out of the Church structures. The Deity I have encountered is expressed through loving people. The Divinity I know is in the rhythms of nature; in the waves of the ocean, in the cycles of growing things, in the phases of the moon. The goodness of God is all over the planet. Human arrogance, inhumanity and insensitivity destroys it. We know God in others. That is why we know God imperfectly. We know God in others; that is why we seek God beyond ourselves.

Our first experience of human encounter is usually through our mothers. In her love for us and for herself as she cared for us in our

infancy we first learn if we are loved. Her love for us is crucial to our understanding of ourselves and to our understanding of love. In our infancy we learn if we are valued, if our needs are important, if we can trust the fact that we will be fed, if we can trust that we will be washed, cleansed, and anointed with oil or powder. In the care of our mothers we come to know how we are loved. In her love for herself we learn if we are to feel guilty for her care or if she freely offers her care to us. We sense as tiny infants whether we are accepted for being ourselves and forgiven for making our needs felt; or if we are held responsible for waking at the wrong times, crying at the wrong times, spitting up in the wrong places. It is our mother's love for herself that offers us a world view which demands utter morbid dependency, free interdependence with others or a vindictive overthrow of love to mastery.

But mothers are not totally responsible. Fathers, families, communities of church and school and peers all teach us who we are in community and in relation to God. We learn about the presence of Deity or the lack of it depending upon the way we perceive others and the way others perceive us. We know God in the community of those who worship and we know God through the instances of caring people who may not worship.

Who are the people in community or out of it? They are, like ourselves, imperfect human beings, teachers, parents, friends who also seek to understand the ways of Elohim, or Brahman or Tau or Peace.

In contemplation of the vast diversity of human beings and of other manifestations of creation across the globe, one is silenced by the majesty of Deity, Creation, Order. Likewise when one studies the

wisdom of Eastern thought one is awed by the vastness of creation. Eastern thought suggests the unity of all things in Nothing. Nothing is everything and everything is nothing. This is a very difficult concept for the western mind to grasp. Yet it is a clue to our understanding of Unity: God as One. It also suggests that Deity can only be worshipped or approached and anointed as it is manifest in physical bodies on this planet.

It is the majesty of created order which calls us to halt and to give thanks and to worship. It is a continued cycle of growth which develops trees from tiny seeds that witness to Deity in our Earth. There are so many metaphors in nature that I hesitate to begin. Let us look at a garden. No one wants a rose to be a daisy or a daisy a daffodil, nor should the daffodil be a turnip. Each plant has its distinctive flavor, color and characteristic. No two are alike. As human beings we are even more special than the plants and yet we treat each other less tenderly. Rather than giving space to each other to grow separately and together, human beings have found myriad ways to set themselves against each other.

As souls currently incarnated, we seek our spiritual home which is deity. We find ourselves only able to approach divinity, unable to participate in it. Yet we are able to open ourselves to it and to let divinity participate in us. It is the semblance of participation in deity which has misogynized deity and religion. It has infiltrated the world with a seductive poison suggesting that with knowledge we can become as God, knowing good from evil and having power of life and death.

### Creator/Creatrix

In the Beginning God created. . . .It is the sense of creation of not having made ourselves that comes to us as a part of the awareness of Divinity as Deity. If we have not been able to have the ability to create ourselves and our surroundings, there must be somewhere a creator who has given to us the life we have and the air we breathe, the earth on which we walk and the water to drink and the fire with which we warm ourselves; the light with which we see.

Creation myths explain our existence to us and although the Judeo-Christian culture has clung to the creation story found in Genesis there are stories which precede and which co-exist with the creation story of Genesis. We will look at three.

The mystery of creation is the most important understanding to self-identity which exists. Creation stories give us our identity.

### Genesis 2: 4-9, 15-23, 3:1-20 (RSV)

These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground--then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the



knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Then the Lord God said: "It is not good that man should be alone; I will make a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman. Then the man said,

"This at last is bone of my bones and flesh of my flesh; she shall be called woman (ishsha) because she was taken out of Man (ish).<sup>14</sup>

Now the serpent was more subtle than any other wild creature that the Lord God

had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it lest you die.'" But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened; and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desired to make one wise, she took of its fruit and ate; and she also gave some to her husband (ish), and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom thou gavest to be with me, she gave me the fruit of the tree and I ate."

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<sup>14</sup>See Phyllis Tribble's discussion of this meaning. God and the Rhetoric of Sexuality (Philadelphia: Fortress Press, 1978) 72-165.

Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me and I ate." The Lord God said to the serpent,

"Because you have done this, cursed are you above all cattle,  
and above all wild animals; upon your belly you shall go,  
and dust you shall eat all the days of your life.

I will put enmity between you and the woman,  
And between your seed and her seed;  
he shall bruise your head, and you shall bruise his heel."  
To the woman he said,

"I will greatly multiply your pain in childbearing;  
in pain you shall bring forth your children,  
yet your desire shall be for your husband (ish),  
and he shall rule over you."

And to Adam he said,

"Because you have listened to the voice of your wife (ishsha),  
and have eaten of the tree of which I commanded you,

'You shall not eat of it,'  
cursed is the ground because of you;  
in toil you shall eat of it all the days of your life;  
thorns and thistles it shall bring forth to you;  
and you shall eat the plants of the field.

In the sweat of your face you shall eat bread  
till you return to the ground,  
for out of it you were taken;

you are dust, and to dust you shall return."

The man called his wife's name Eve, because she was the mother of all living.

### Eve

The biblical title of Eve, "Mother of All Living," was a translation of Kali Ma's Jagarmata. She was also known in India as Jiva or Ieva, the Creatress of all manifested forms. One of her tantric names was Adita Eva: "the Very Beginning." In northern Babylonia, Eve was known as "the divine lady of Eden," or "Goddess of the Tree of Life." Assyrians called her Nin-Eveh, "Holy lady Eve," after whom their capital city was named. In Assyrian scriptures she was entitled Mother-Womb, Creatress of Destiny, who made male and female human beings out of clay, . . . .

The original Eve had no spouse except the serpent, a living phallus she created for her own sexual pleasure. Some ancient peoples regarded the goddess and her serpent as their first parents. Sacred icons showed the Goddess giving life to a man, while her

serpent coiled around the apple tree behind her.<sup>15</sup>  
 An apple is the fruit associated with Eve. The apple is the fruit of the goddess of Life; the snake a symbol of her healing power. It may be interesting to note how the snake has significance in other parts of the globe.

### Copper Woman

The story of Copper Woman is from the tribes of the Northwest Indians who lived near Vancouver Island. This creation story is one passed only to women from women in the oral tradition until it was permitted that it could be written for publication. The second story which helps Copper Woman overcome her loneliness is the story of her birthing a daughter, this story echos the ancient myths which suggest that a woman and some snakelike phallus were responsible for the beginnings of humankind.<sup>16</sup>

In the days before the coming of the people, the coast was almost empty. Only Copper Woman lived here, alone with her secrets, her mysteries and herself. Copper Woman lived, but not well, for her secrets were incomplete and her cycle unfinished, her world not yet a totality.

Alone she came from the bowels of the mountains and built on the shoreline a small wooden house. Alone she learned to harvest Tutsup the sea urchin, Ya-is the butter clam, hetchen the little neck clam, Ah-sam the crab, Um-echt the horse clam, and So-ha the spring salmon. She learned to eat the meat and make clothes from kich-tlatz the fur seal. Alone she learned Tut-lukh the sea lion was not to be approached unwarily. But still, her existence was marginal at best.

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<sup>15</sup>Barbara Walker, Womans Encyclopedia of Myths and Secrets, 288-291.

<sup>16</sup>Anne Cameron, Daughters of Copper Woman (Vancouver, B.C.: Press Gang, 1980) 26-29.

In the time of the first autumn storms a craft of godling creatures appeared and taught Copper Woman all she must know to survive on a better level. Coming from the setting sun, riding down the golden slide that cuts across the water just before the blanket of nightfall, they came to teach her what all humankind must know to live more fully. But this was not the Time nor the Place for the magic ones to stay, and as they left for their place, Copper Woman began to weep. Bitterly she cried, for loneliness is a bitter thing and leaves an acrid taste in our mouths, more bitter when you think you have been freed from it and find it returning again. So much did she cry, her very head began to drain of all fluid and as tears fell from her eyes, from her nose fell great amounts of thick mucus. Tears and mucus and from her mouth saliva, and her face swelled as the waters of loneliness poured. From her nose an enormous cluster of mucus strands fell onto the sand and lay at her feet, and so great was the cluster that even in her pathetic state, Copper Woman was aware of it and grew ashamed. Trying to conquer her wailing, she tried to kick sand over the mess, bury it, hide it, return it to the earth. The magic women told her not to feel shame, not to bury the snot, but to save it, even cherish it, and when she had learned to accept even this most gross evidence of her own mortality, then from the acceptance would come the means whereby she would never again be alone, never again be lonely. They told her that those times when body secretions flow, those times when a woman answers the call of the moon, are holy and sacred times, times for prayer and contemplation.

Copper Woman did as she was told. Not understanding, but having faith, she scooped the mess up in a mussel shell and put it with her magic things. A few days later she noticed that the sand in the shell was moving. She looked closely and saw a small, incomplete thing twisting uncomfortably in the small shell. Copper Woman carefully placed what was in the mussel shell in a larger shell, a shell of Unecht the horse clam. Every day she watched and became aware that the small living incomplete thing was growing something that looked like a miniature of the neck of the horse clam. Soon the small figure was too large to be comfortable in the shell of Um-echt, so she put it in a shell of Tutsup the sea urchin. But in only a day or two she moved it again, for beneath the thing that looked like the neck of Un-echt, this thing was developing small versions of Tutsup, and Copper Woman did not want the spines of the sea urchin to grow between the legs of her little friend, for then how would he walk? So she put him in the shell of Ah-sam the crab and for a few weeks he was happy, although, like Ah-sam, he would grab at her with his hands and not want to let go. Copper Woman put her little manikin in a bed made of fur from Tut-lukh the sea lion and he was happy enough, even though on his face he grew whiskers like tut-lukh and on parts of his chest and

belly the soft fur of the big animal. And his voice became deep and he would roar with jealousy if Copper Woman spent too much time admiring something else.

One night the snot boy left his bed of fur from Tut-lukh and crawled in bed with Copper Woman. He fastened his mouth, like the mouth of Ah-sam, on her mouth, and his hands, grasping like the claws of Ah-sam, felt for her breasts. Copper Woman knew she could easily destroy this impertinent snot boy, but she also felt responsible for him and sorry for him for being such an incomplete collection of traits from a number of sea creatures. Had not the sea saved her? Had not the god women come from the sea and told her this strange thing would be the means whereby she would never again be alone? Besides, his mouth on hers was pleasant, and his hands, though demanding, were not hurtful and caused a warmth in her belly. A warmth that grew until the part of him made from the neck of Um-echt and the parts of him which resembled Tutsup began to come alive and grow and she welcomed Um-chet into her body and held the snot boy close to her, closer, until the lonely feeling almost--but not quite--went away, and she felt her body swelling, filling as if with the moon.

The snot boy cried out, not the deep voice of Tut-lukh but a cry much like that of Qui-na the gull, and then the manikin held onto her and shook as if the autumn gales were within him. Copper Woman soothed him and held him close and wondered if the loneliness would ever totally go. Many times thereafter she would hold the snot boy close and fix her mouth on his, use the magic of her hands to waken the two small Tutsup and once they were awake the Um-echt part entered her, seeking, exploring, taking her--almost--from loneliness, but never totally.

Reading these creation myths gives us a different understanding of ourselves when we read them. The image of the snake in these three stories offer a view of temptation, or of healing, or of company as a cure for loneliness. Similarly the image of God as creator or creatrix offers a sense of belonging to those who may identify with the Deity described.

What is important is the sense of creation - that one is created. If one is created female with a sense of power in the identity

of what is female it offers a different image to being created female in relation to a male deity. When the only story of creation is that of Eve being created from the rib of Adam, there is a mythological sanction for the mastery/slavery continuum in religious thought. Whatever creation story makes sense is a story which helps create identity. Suppose there were a creation myth that had no gender for the creator or creatrix:

#### A Creation Myth

Once upon a time, before Eden, there was only the primordial Sea upon the planet Earth. But Sea was lonely, so she modestly receded from the earth, letting dry land appear. When the land was beginning to dry up, it became lonesome for the sea and she asked that they be joined in some way. So Sea responded to Land: "Twice a day I will roll onto your shores offering you the full cover of my wet darkness; and twice a day I will recede from your shores leaving your rich secrets exposed. There shall be streams and rivers which will flow down your mountains to my shores. At frequent intervals I will gather my droplets in clouds and rain upon your forests and your meadows. You and I will work together to offer a place for fruitful trees to find root; for plants and all living things to find their place to grow."

Let us discuss these plans with Fire-light whose round sun dispells the darkness each day. Fire-Light agreed to work with Sea and Land to offer warmth and light for growth and he said: "Where I shine directly, there must be plants that shade and plants who love the desert. Where my rays will not reach, you, O Sea will be frozen; but let us enlist the aid of Air whose ability is to move swiftly to carry water to the dry land and to blow the wind through the trees." Thus Sea and Land and Fire and Air worked harmoniously to create the atmosphere of the Planet.

Eventually Sea and Land and Fire and Air had a council where they agreed that it was lonely and would be more interesting if there were creatures on the Planet. Sea wished to create creatures out of water; Land wanted to shape them of clay; Air wanted to create them of breath, and Fire contributed passion. They whirled and whirled together in the dance of Creation until all the creatures of the Planet were formed. (BJH)

Images of a creator are essential to human understanding of creation. I ask my reader to determine their effect. Simply ask yourself how you image yourself as creation? Is it in the image of the creator? What happens in the attempt to image oneself as male?/female? neither? both?

### DIVINITY AS HUMAN EXPERIENCE

#### Creation

Somehow the discussion of Creator leads to the discussion of creation, and the discussion of creation leads to the discussion of Creator. The human experience of Creation has been discussed frequently. It must be that human beings do experience creation in order for there to be such a sense of being drawn to ways of creation. In the discussion of Deity as Creator, there is also discussion of creation. Let me share one human experience of creation.

In a garden, contemplating the peace of the earth, of growing things, I suddenly became aware of trees. I noticed the protection of trees for the birds, for the animals, and for insects. I wondered at the protection of trees for humans. I had felt protected by trees as a child. I had played in trees with my brothers and sisters. I had climbed them and spent time hiding in them. Soon my attention shifted to a civil war scene. I imagined men with muskets hiding behind trees, protected by the trunks; and I wondered how many bullets trees had taken meant for men. Then I thought about guns, and bullets. It occurred to me that the guns and rifles invented during the revolutionary and civil wars fought on the land of the USA were creations of the mind which could distance men from the killing they did. It seemed that with a gun or a bullet in their command, a person had the power of life and death. Now there had always been killing and murder, but it had to be an intimate act when a knife or sword was used. Guns allow distance. It took little time to realize that the sophistication

of weapons technology which had been coming at me from the peace awareness I had been engaged in, had really distanced us humans from the awareness of our ability to annihilate the earth.

Reflecting on my experience, I thought how at the same time we had been able to have power of life over death, we had diminished God. Many no longer needed God, and let God die in the existentialist movement after World War II. Because there was not a God of mercy who turned back the tide of the holocaust; because there was no escape from the intensity of loneliness and agony arising in the helpless aftermath of the slaughter in Europe; God apparently underwent a change. In response to the scientific philosophy which emerged to explain the infinite possibilities which existed, there arose process thought and process theology. Is it possible that this changing God is no other than the changing consciousness of the white elite who have dominated the North Atlantic theology for decades? (BJH)

My experience of creation and of a threat to creation was for me an experience of Divinity. I felt in touch with the powers of existence. I felt a light was dawning. I felt that I had a mission to perform and a message to proclaim. It was shortly after that experience that I decided to write my Doctor of Ministry project on the Divinity of Peace. This vision has stayed with me for over two years, and I am more than ever terrified of the power of guns, bullets and bombs to turn people away from the power of the Divine toward a false sense of power which makes human beings "like gods". I fear also that by yielding to the power of the weapons, human beings have a distorted sense of power, a distorted sense of God and of Good.

Later I had an experience where a neighbor felt she had to have a gun to protect herself from the "lethal power of a man's fist". Again I sensed that there was a false sense of security, and the violence which she feared was not in her imagined enemy, but in herself. This helped to verify my experience in the garden. Bullets and bombs can be false gods.



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When we look at Divinity; when we look at a God-spoken Peace on Earth; when we attempt to recapture the tunes of the heavenly host; when we listen to the cloud of witnesses; we must look at both sides of God. We must not insist that God is made in the image of man or woman--but reassert that humanity is made in the image of God. Then we must ask ourselves: "How well do we reflect that image?"

In Genesis 1:26 we read "And God said, 'Let us make humankind in our image'"<sup>17</sup> We can assume that God is creator. We may also assume that every scientific discovery about God's creation is a more wondrous account of that creation. We can attribute to science, many discoveries which have solved some of the mysteries of the created world. There are explanations and cures for many diseases which now afford humanity the luxury of longer life, of living in health, of obliterating diseases which long plagued men, women, and children, for centuries: leprosy, plagues, smallpox. The technology which cures disease can also produce germ warfare. Scientific discovery also has perceived the atom. Made of protons, electrons and neutrons, one of the mysteries of energy has been revealed in the atom. A charged particle of energy which offers the knowledge of nuclear fission, can also lead to nuclear bombs and warheads.

Where is God in all these discoveries? God is still the creator. Can science yet explain why male and female differ? Science can observe that they differ. Biology can tell us how they differ, physiologically. Psychology can tell us how they differ in mental and emotional attitudes. Sociology can tell us how they differ

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<sup>17</sup>Tribble, 76ff.

economically. Religiously they do not differ. Certain theologians have tried to blame original sin on Eve and say that because she tasted the fruits of the tree of knowledge, she caused the fall of mankind. According to the Genesis myth, Adam ate too, and his blame of Eve only demonstrated his own weakness. This creation myth which is the basis for the Judeo-Christian understanding of humanity in relation to God encapsulates the experience that is universal to humanity. Besides the fact that the myth potentially denies to woman her natural role of childbirth, since in the myth, she was made from the rib of Adam;<sup>18</sup> the story makes God in man's image by stating that man was made in the image of God. However, the whole of God's creation was pronounced "Good" by God, except that it was not good for man to be alone. Thus it was good for God to create woman from man. The continued explanation in this myth is the fact that the forbidden tree of knowledge offered by the villain of the story, the serpent, was really the information which would distinguish between good and evil. The promise was "you will be like gods, knowing both good and evil." (Gen. 3:5 NEB)

The results of the knowledge is that there is a curse. To the woman, the curse is that "In labour shall you bring forth children. (Gen. 3:6) (NEB) "yet your desire shall be for your (husband) (man) and he shall rule over you. Gen. 5:16<sup>19</sup> Woman is blessed by having the first taste of the knowledge of good and evil; but she is cursed that she must be desirous of her man who will command her. To the man the curse is "cursed is the ground because of you; in toil shall you eat of

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<sup>18</sup>See Tribble, 100ff.

<sup>19</sup>Ibid., 25.

it all the days of your life." In the sweat of your face shall you eat bread." Thus man is blessed by having the devotion of woman but cursed to work for the objects of his hands.

#### Apostacy: Turning from Deity

The story of Adam and Eve is very familiar and has been interpreted in a variety of ways. James Sanders likes to see the Lord God as a pastoral counselor who likes to walk in the garden with his parishoners<sup>20</sup> although Rosemary Ruether sees the ejection of Adam and Eve from the garden of Eden an abandoning of infancy;<sup>21</sup> I would like to suggest that this story is also the story of apostacy. The curse to Adam of sweat and toil for the ground and the curse to Eve that her desire shall be for her man are predictions of the sin of both. A man fashions and works the resources of the earth to create artifacts for his use. When he becomes so attached to the artifacts he has made, or gathered or named as his property, that he turns away from God to his things of this world, he sins. When what he fashions becomes more important than God to the point that he worships them, he has become idolatrous. Similarly, when a woman whose "desire shall be for her man" becomes involved with her man and that relationship so that he becomes her God (or Lord), she could also be said to have created an idol. The ways of dominion and power-over dictate such sin to her. In either case man or woman has turned away from God to worship what it is easy for

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<sup>20</sup>James Sanders, OT Lecture, School of Theology, Claremont, 1982.

<sup>21</sup>Rosemary Ruether, Class lecture, Pacific School of Religion, Summer, 1984.

each to worship; man, his artifacts; woman, her man. Thus both have turned away from Eden and from God to idols of their pleasure and ultimately to pain.

Thus we have a new definition of human sin. Woman's sin is the idolization of her man and her relationships of the gifts god has given in men and children. Man's sin is the idolatry of his creations which he must make from the earth which has been cursed. Thus man curses the earth as God has cursed it for him. Until man and woman find themselves again in relationship as they did in Eden, the earth and the idolizations of humanity have rendered the deceit. Human beings believe they have become "like gods" knowing good from evil. However, they have instead found ways to become as gods, or to be morbidly dependent on gods of their own creation.

Lest we get too far away from the discussion of God, of Divinity of YHWH, of the Creator; let us assert that God is Good. Then what of evil? Evil could be named as something other than God, such as Satan. But then there are two Gods. If God is one, and God is good; then there is no evil, except in the absence of good, or the absence of God. However if we assert that God is Good, and that only the good is true; then evil is illusion, lies, deceits, untruth. Evil may even masquerade as good. But where the power and authority are given to God.; where we continue to stay attuned to the divine spiritual source; where we refuse to affirm any other power or authority; there is God working out the divine purpose of creation. Absence of God is only our own making. It is going too far away from the center - into the paralysis of neurosis or the illusion of a glorified self image, or to a dangerous expression of self-hate, internalized or projected. It comes from forgetting our

attunement to the divine spiritual sources of power, and asserting that we have the power, or that our creations have the power.

Even though human technology can currently boast of enough nuclear power to destroy the population of the world; God can boast of greater power. God can stir up mountains which can fell tall timber more easily than a human breath can blow over matchsticks. God can cause a volcano to erupt with the equivalent force of thousands of nuclear bombs, but leave no nuclear fallout to pollute the lungs of the earth's inhabitant. God can cause floods to rise the water so that millions of human dollars cannot replace the property damage, and yet leave all created human life in tact. God can cause a shift of the coastal landscape which buries roads, knocks down concrete walls, shatters piers; yet leaves behind all the threatening storms, a clear air for southlanders to breathe, and verdure of mountain hillsides that have been blurred for years in man-made smog. God has the power that human beings have been trying to mimic and sieze. And God still wants to be worshiped. Nowhere does anyone heed God, worship God, love God, that that person is not protected, and saved; saved from fire as was Daniel, saved from fear as was Paul, saved from corruption as was Mary Magdeline. It is not to say that they are saved from prison, (Jeremiah, Paul, Bonhoeffer) or saved from crucifixion. What one is saved from when one believes in the power and good of God is fear and immobilization. Those who believe in God are not afraid to act! Those who believe in God are not afraid to hope.

### Sustaining Hope (Spiritual connectedness)

What is it that allows people, generation after generation to believe and imagine that there is a better way of being in the world? What effects a spiritual connectedness which says that there is somehow more than what we have known?

Hope has been defined in many ways in theology and development theories. Fowler describes hope as a virtue or strength.<sup>22</sup> Tillich describes hope as the anticipatory characteristic of faith.<sup>23</sup> Feminist writers barely mention Hope as a separate issue from their wholistic vision. Hope comes out of their despair. If there were no hope they would not write; it is the act of writing in itself, the act of speaking out, of breaking the silences which offers hope to themselves and other women. Mary Daly refers to the cutting through of double messages to the truth as a release of the "Tidings of Great Hope".<sup>24</sup>

The fact of hope rising from the deepest of spiritual experience, often out of painful suffering and bruised bodies, from awful actualities and brutal beatings of both the body and psyche is the essence of a spiritual faith. Images of hope come when a tiny green leaf peeks through drifts of volcanic ash. It is the butterfly emerging from the stillness of a tough cocoon. It is women standing around the pentagon declaring an end to war; it is demonstrators at a nuclear power

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<sup>22</sup>James W. Fowler, Stages of Faith (New York: Harper & Row, 1981) 55. See also Erickson, Childhood and Development (New York: Norton, 1950).

<sup>23</sup>Paul Tillich, Systematic Theology III, 133.

<sup>24</sup>Mary Daly, Pure Lust (Boston: Beacon Press, 1984) 301.

plant. Hope affirms life. It is not a dream to be achieved after death. Hope is the reality of life as it exists on the planet. It is the affirmation of creation by the creator God. It is the restoration of divine order by a redeeming deity. It is the bonding of persons beyond the barriers of property, race, sex, or ideology. Sustaining hope emerges organically--one image offered has been a web; another has been an image of growth.

The image of sustaining hope I wish to offer is root. When there is a plant which blooms in one season, very often the flower, stem, and leaves decay and fall to the ground. There is nothing left except the root, and it is underground, or under snow or under water; it is invisible to anyone who looks only at the surface of the ground. When the season of dormancy is past, the plant once again shoots out stems, leaves, flowers, buds. The root is all that was there for so long but it bears fruit in its season. The word radical means root. It is the radical, root image of women who reach out in the darkness to move trustingly to the light, that I wish to support as the image of sustaining hope. Somehow, we know that if all grasses are cut down; all the prettiness of the flowers chopped away; somehow if all there is left is the root; given sunlight and water the root will again produce flower and fruit.

Careful gardeners pay attention to the roots of their plants. They protect them from freezing, they fertilize them; they water them. Much is made of the metaphor of the seed, as we find images of sowing and seeding in theological language. But the root, which must necessarily grow from the seed if there is to be a sprout, is rarely mentioned. When one is in tune with the seasons of the year in a



garden, one learns the care of roots; which to dig up, which to fertilize, which to shelter, which to expose. Usually the exposure of roots causes the plant to die. But the care of roots promises the sprouting and blooming of the next season.

It is this view of sustaining hope; the promise of a new season every time, that I wish to use as a model for eschatology. The tree of life has many branches. Its roots and branches are intimately connected. One cannot grow without the other. Theology also has many branches. I could name some of them: orthodox, conservative, fundamental, neo-orthodox, reformed, process, liberal, liberation. The fact that this tree with many branches has roots offers the hope that if one branch dies, the whole tree need not die also. The sad fact that one limb often has been considered as if it were the whole tree causes my interest in the root of theology. Somehow at the base of the tree of life or the tree of theology, I find the root of Divinity. This root may have seen many seasons, given birth to many offshoots, and been grafted with similar branches or roots. This root of Divinity, which exists in all quests for spiritual experience and understanding, offers the hope that someday we will be able to see the whole picture. Thus my radical approach to divinity which desires to look at the roots from which all branches of theology grew, is an expression of sustaining hope. It is a desire to prune the tree and allow for new growth.

Mortimer Arias articulates hope as essential to the reign of God in the concept of evangelization:

To evangelize is to announce the coming kingdom, the kingdom of peace and justice, of love and life. . . . to announce the undefeatable fulfillment of creation.<sup>25</sup>

The fulfillment of creation is growth. For human beings it is growing toward new knowledge of the soul. Created human, we have a sense of destiny, a desire to return to our creator. What we have missed is that our creator also created this place for us to live. Although Star Wars' technology could sustain some human beings on space or hope to colonize the moon or mars; the earth as creation, as the garden of life, is the place where human beings have been called to work out their salvation. The hierarchical order of existence which places man at the top next to God, constructs the universe so that the earth and the crawling things are the least upon it. Perhaps the divine order is the reverse. We know that the planet can exist without human life. There is water and earth and air and light. When these are in balance, there is no need for human beings. Yet there is a story which tells us that God gave all these gifts to human beings (adam)-- and God gave Adam (earth creature) the dominion--i.e., the responsibility for them. What has been done with the responsibility? Has it been torn out at the roots?

The air has been polluted; the earth has been poisoned with nuclear waste and plastics; the water has been made uninhabitable for fish in acid lakes, and undrinkable; the light is threatened by nuclear winters. Teenagers wish to commit suicide; politicians wish to spend

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<sup>25</sup>Mortimer Arias, Announcing The Reign of God (Philadelphia: Fortress Press, 1984) 23.

millions of dollars on power; churches still deny women full personhood; multinational corporations enslave the people of third world countries. Where in this despairing scene is the hope?

Hope can only be in the power of belief, in the dormancy of roots. It is in the ability to change, in a new season, in the ability to transplant roots, in the ability to turn around; in the opportunity to repent.

### APPROACHING DIVINITY

After we find Divinity in creator and creation we need to ask, how do we approach Divinity? Perhaps we need to recover a sense of the Holy.

#### Poetry & Prophecy

One way to approach divinity is with awe and a sense of the holy. I can remember discussions with friends about experiences that we were unable to explain. As one of us spoke, the other would get 'goose bumps'. Goose bumps suggest the awe and gladsome fright which is felt when the holy is approached. Mark writes of women running away from the tomb because they were afraid as "trembling and astonishment had come upon them." (Mark 16:8) There is an overwhelming sense of wonder when divinity is approached.

Another approach to divinity is poetry which lauds deity through song or liturgy, dance or music. Poetry is a response to the inner voice; it is community in rhythm as it dances, sings or prays in response to the harmony of the heart.

Also, Prophecy speaks the truth as poetry does not; a penetrating truth which darts along some special wave between the human soul and God; illuminating deity for us and sparking our response from the divinity within. Prophecy transcends the barriers of body and mind calling souls to remembrance of the unity from which they came and of the unity to which they will return.

I would also encourage an approach to Divinity which includes a sense of awe, and a reverence for what is holy. In addition to telling and retelling the stories of disciples who betrayed and denied and ran away from Jesus; we must begin telling the stories of disciples who ministered to Jesus. The women at the cross, and the women at the tomb, and the woman with the alabaster flask who anointed Jesus before his agony in Jerusalem demonstrated a discipleship which was a ministry to the body of Christ.<sup>26</sup> As members of the body of Christ, we are called to minister to each other as women who anoint bodies with precious ointment.

#### Anointing the Body

And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. But some were there who said to themselves indignantly, "Why was the ointment thus wasted? For this ointment might have been sold for more than three hundred denarii, and given to the poor." And they reproached her. But Jesus said, "Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my

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<sup>26</sup>See Fiorenza, In Memory of Her pp. XIV, 316-334.

body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her. (Mk. 14:3-9)

My interest in the story of Mary of Bethany, as John has named her, or the woman who anoints Jesus as told by the synoptics, comes from reflection about the ways we approach divinity.

Is it possible that the contrast with Mary's story can inform us of the dialogue necessary now about divinity? Somehow with awe and reverence and gladsome fright she experienced a presence that was not of this world. She responded to that presence with her entire being and 'did what she could' (Mark 14:8).

The pericope of the anointing (Mk. 14:3-9) is inserted within a story of the happenings leading to the trial and crucifixion. Specifically, it is set within the story of the chief priests and Judas, the arrest and betrayal plot. It is similar to other stories within stories in Mark like the story of the woman with the flow of blood within the healing of the ruler's daughter. (5:21-43).

The story of a woman anointing Jesus is told in every Gospel. It is a a woman (Mk. and Mt.), Mary in Jn., and a sinner (Lk.)<sup>27</sup> The woman did a 'good deed'<sup>28</sup> in the judgment of Jesus although it was a 'waste' in the eyes of the disciples. The anointing has been interpreted as comparable to the anointing of kings by the prophets of

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<sup>27</sup>Elizabeth Platt, "Ministry of Mary of Bethany," Theology Today 34 (1977) 29-39. Also see E. Schussler Fiorenza, In Memory of Her, (New York: Crossroad, 1983) p. xiii.

<sup>28</sup>Burton Mack, "A woman anoints Jesus and then . . ." (unpublished).

Israel<sup>29</sup> and interpreted to mean that Jesus is the "Anointed One" ie: "Messiah". The word used in Mark is used only once in the entire New Testament,<sup>30</sup> thus it must have special significance to Greek scholars. There are in addition some remarkable riches in this narrative which must not be overlooked.

The first of the riches in this story is the alabaster flask. A bottle of special soft stone, known also as gypsum was the vessel for the second richness, the ointment itself. In John's narrative, it "fills the whole house with its fragrance, (12:3). Another treasure of this story is the contrast to the disciples who were materially oriented, calling her act a waste, and instead, Jesus' blessing of the action, calling it a 'beautiful thing' or a 'good deed'. Fourthly, some attention might be given to the fact that the anointing was "beforehand for burial" rather than as a king, and finally, Jesus gives a directive as to what should be included in the gospel message.

There are several ways to approach this story. Mack's article on this passage establishes argument for looking at the story as chreia which works to establish the "scene, challenge and response." "The action of the woman...not only sets the scene, but (makes it) challenging".<sup>31</sup> It is the response of Jesus that becomes prophetic and pronounces what she did as a "good deed"; as good as giving to the poor.<sup>32</sup>

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<sup>29</sup>S. Szikszai, "anoint," Interpreter's Dictionary of the Bible I, 139.

<sup>30</sup>Ibid., I, 138.

<sup>31</sup>Mack, 5.

<sup>32</sup>Ibid., 11.

Fiorenza suggests this passage as the basis for feminist hermeneutic and states:

The woman's prophetic sign-action did not become a part of the gospel knowledge of Christians. Even her name is lost to us. Wherever the gospel is proclaimed and the eucharist celebrated another story is told: the story of the apostle who betrayed Jesus. The name of the betrayer is remembered, but the name of the faithful disciple is forgotten because she was a woman.<sup>33</sup>

She suggests that the original story must have been about the anointing of the head even though sometimes (Lk., Jn.) it is told about a woman anointing the feet of Jesus, because the prophetic interpretation is compared to the prophets who anointed the heads of kings. Thus it is a politically dangerous story.<sup>34</sup> Elliott<sup>35</sup> points out that its recital in different gospels is useful for theological expedience, but also emphasizes the anointing as of a king. Most of scholarship uses this passage to point to the messiahship of Jesus and underscores the anointing act rather than some of the other riches of the story. Fiorenza bases her book on this passage, and uses Jesus' statement about gospel formulation as a text to establish feminist scholarship in early Christianity.

Suppose we were to read this story as Crosson<sup>36</sup> looks at parables. In his structural analysis of reversal which illumines so many of Jesus' stories for him, we find a structure of hearer

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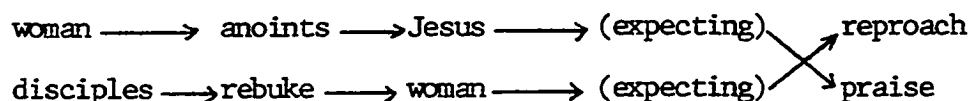
<sup>33</sup>Fiorenza, xiii.

<sup>34</sup>Ibid., xiv.

<sup>35</sup>Dr. J. K. Elliott, "The Anointing of Jesus" Expository Times 85 (1974) 105-7.

<sup>36</sup>John Dominic Crosson, The Dark Interval: Towards A Theology of Story (Allen, TX: Argus, 1976) 66f.

expectation reversed by the acts of the story. If we were to apply his method to this story, not as a parable, but in a way similar to his parable analysis, we might get:



what happens is that the expected reproach of the woman's deed turns to praise and celebration by Jesus. The expected praise of the disciples for wanting to give to the poor gets reproached by Jesus. There is a reversal.

One would expect the disciples to know Jesus by now. They have traveled with him and heard his teachings more often than any others. They should know his reactions to any situation and be able to respond as he would. Right?? Apparently not. The reversal in this story is so great, that Jesus makes the recommendation and the prediction that "wherever the gospel is preached in the whole world, what she has done will be told in memory of her" (Mark 14:9).

And there is Irony. Jesus is anointed even while he is being betrayed. A woman acts as prophet, even as Jesus prophecies about her. The ointment is for a body's burial, but is claimed as anointment of a king. Rich perfume could feed the poor, but instead it worships a lord. A directive to the entire inhabited earth for a story has not been met, the story of betrayal has been told. Perhaps an approach to divinity has been overlooked.

Whether chreia, feminist hermeneutic, or reversal or irony, there is an attraction to this story of a woman who approaches Jesus with a very expensive gift which is physical. She has been referred to



as a mystic,<sup>37</sup> and as Martha's sister, and as a sinner. We can only speculate as to how she might have lived and felt.

A Restory-ing: Approaching the Body of Christ.

I am Mary. I live in Bethany with Martha, my sister, and Lazarus my brother. Bethany is a humble town, just over the hill from Jerusalem, about a mile and a half from the city. Jesus liked to stop here when he traveled and we were always grateful to have him. In fact, he stayed with us this past week.

I remember one time when he came and was telling us stories about his journeys and his ministry all over Galilee. He told such fascinating stories of the people he met, of the changes which came about from his teaching and of the people who had been healed because of their faith. It was hard not to listen to him and I knew Martha longed to hear the stories and have people to dinner--Bethany was such a convenient resting place--it was the least we could do for Jesus and those who were with him on the road.

I went and heard him preach to the crowds sometimes. I especially remember the time a whole throng of people were fed before he dismissed them to their homes. Was it only last week he rode that donkey into Jerusalem from Bethany? That was an excited, expectant crowd.

It was so wonderful to listen to Jesus and ask questions. I just forgot about the kitchen and the work of meal preparation. Jesus blessed my choice that day when Martha got upset and I discovered there is richer food to be tasted than food for the body. I wonder if this Reign of God he refers to so often would't be so much better than the rule we live under now. I can hardly imagine a world where people go around loving each other rather than killing and hurting. People think he is subversive. They think he is dangerous to the rule in Palestine. I believe his way is true--it makes sense!!!

I remember when he was headed for Jerusalem (for the last time as it happened) and he had come too late to keep Lazarus from dying. I was angry and depressed because I was so sure that if he had been here, Lazarus would not have died.

When he came, Martha had to come and get me, I was so distraught. I really could not understand why our friend Jesus had

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<sup>37</sup>Isabel Heaps, Five Mary's (New York: Abingdon/Cokesbury Press, 1942)

abandoned us that way. Then he said something about demonstrating the Glory of God. I heard him ask the crowd to roll away the stone of the tomb. I could not believe he would do that--certainly there would be an odor by now. But he called my brother forth. Lazarus came out and he was OK. He was alive--a little weak--but well. I have been totally convinced--Jesus is the Messiah!!!

Let me tell you about dinner the other night. I had this overwhelming feeling that he would not be back in our house again. They were having the same discussions again--always trying to figure out how to establish the new order. Sometimes they argued about right hands and left hands and who would sit where. Sometimes they fussed over how money should be dispersed. They asked Jesus picky questions about the Torah or about a reading of some scribe. He would answer with stories. I loved it. They would always look so mystified, but those stories were a balm to my soul. I could not stand it any more. I was so sick of words. There was an alabaster flask which a rich merchant had left as payment for bed and board as he had passed through Bethany. We had used some of the rich nard ointment for Lazarus, but were not anticipating any other funerals in the family. It was on an impulse that I took it and put it on his head and body. How could they be satisfied just talking to him when this might be the last time they could embrace him? It just felt right to do it. And it must have felt right to Jesus too, because he said I had done a beautiful thing and was anointing his body for burial.

I found out what he had meant a few days later when we heard about the trial in Jerusalem. Oh, what an awful day Friday turned out to be. We arrived in time to see him forced to carry that terrible cross all the way to Golgotha. I felt so helpless. We heard some of you almost got arrested, but that Peter was able to fool them with his lies. There were too many centurians and soldiers in the way for us to get very close--but I followed at the back of the crowd and could not stop the tears. Why did they not see who he was? How could they not know he was the Messiah, the rightful king of the world? He was able to raise my brother from the dead--he would be able to change their hearts too, if they only listened. But they preferred their own words.

I couldn't believe it--they really crucified him!!! My heart was breaking. I could not stop them. Why didn't he stop them? They would not let us women very close to the cross until it was all over. I couldn't look at his pain and agony. He was so good. He only cried out once. I do not understand why he had to die. I am glad now that I 'wasted' the ointment.

We had to get home for the Sabbath. Anyway they put him in a tomb with soldiers standing guard. We decided we would re-wrap the body on the morning after the Sabbath. What an arduously long day that Sabbath turned out to be. We prayed, but could not find much comfort in the scriptures, except in the prophet Isaiah.

Maybe that is what he had been writing of--a king born in Bethlehem--a lamb slaughtered for the transgressions of many. Oh, what does it all mean?

We went to the tomb this morning and the stone was rolled away. There was a brilliance there--I'll never forget it for the rest of my life--a white-robed young man. I got goose bumps and my heart beat faster when he said "You seek Jesus. He is not here. He is risen." I have come to tell you all that you will see him too, he promised. Peter. . . Peter . . . are you listening?  
(BJH)

-Based on Mark 14: 3-9 and John 12:1-8

There is something special about Mary's insight to the message of Jesus. She was able to comprehend his message of love and to offer it to Jesus himself, with an action of devotion beyond words.

Is her story a model for ministry? "Wherever the gospel is only preached. . . " What is the relationship between worship and the feeding of the poor? Are there modern ways of anointing? What is approach to divinity?

Although we may approach Divinity in worship through poetry, prophecy, word and deed, the bigger question is 'What is ministry to Divinity?' Even though Jesus is reported to have said 'the poor will always be with you,' (Mark 14:7) he is also reported to have directed 'inasmuch as you have done it to the least of these . . . you have done it to me.' (Matt. 25:40)

We are the body of Christ, members of it all of us. If we believe in this metaphor, then we look at each other in the way Mary looked at Jesus. We look not only at those whom we love and admire, but at those who suffer at our expense. How easy is it for a slave people to worship a lord whom they believe is their deliverer, rather to look for deliverance among themselves. How difficult it is for masters to look with high regard on those whom they oppress.

Somehow the ministry of Mary to Jesus--an action the others could not understand--is a key to the approach to Divinity which Jesus represented and desired for all people. In her story there is a fresh image of the gospel--fresh in that there may be rich re-tellings of the women around Jesus; but more so of their approach and discipleship--not that it was better, but that it was different. There is an image of action, of devotion, of praise, of touching and embracing a body--not just a mind.

If she is to be seen as a sinner, she is to be seen as a forgiven sinner. This is no different than seeing Simon as a healed leper. If she is a forgiven sinner as Luke portrays here, she loves much because she has been loved much and forgiven much. Thus ministry is called to model forgiveness; reconciliation of the differences and the guilt. It is to model a love which does not exploit, but gets wounded, and then marches out to love again. Loving and forgiving are tough work and painful, but as rich as an alabaster flask of pure nard.

How is anointing the body for burial the same as anointing a king? Both are physical acts preceding a robing. One dons the robe of a sovereign, the other the shroud of the tomb. A sovereign rules the people who are at one's disposal; a savior is at the disposal of the people. The people deposed and disposed of the king they hailed a week before. Some sovereign--on a cross. Some savior--on a cross.

But the tomb is empty, and the message is 'He is not here'. Let us go and look for our sovereign/savior in each other. Minister to them as if they were just as precious. Let the poor and the lame and the lepers and the masters know that they are loved.

## CHAPTER IV

## DIVINITY OF PEACE: WHOLEHEARTEDNESS

Planting for Change/Forging New Metal

To move toward Divinity and away from mastery/slavery, it is essential to move toward a healthy centered wholeheartedness. Wholeheartedness suggests a movement away from the domination of neurotic mastery and a binding slavery toward a rooted centeredness. Just as a daisy is centered through its system to its root, wholeheartedness is centered through spirituality to divinity. It is not focusing only on the edge but somehow "freely moving among" mastery, dependency, freedom and community to a spiritual connectedness that produces occasionally a beautiful bloom. When a seed is planted in the ground, it is covered with soil, watered, left in the air and warmed by the fire of the sun. Then slowly, bursting forth from gestation a new shoot appears and eventually the whole plant appears with its stem, its flower, its leaves, and its roots. This is growth.

So also is the creation of metal or fabric. When new metal is forged, there is a dance of creation involving fire and air and ore from the earth and water for cooling. Although conflict is present, creation comes forth from the use of molding forces. In the creation of fabric - threads are woven together to fashion the design of a unique piece of cloth. In the images of metal or fabric there are conditions which become fixed; and the metal or fabric itself can be used to fashion an

object or sew a garment. When images become so fixed that they can no longer be used for creation purposes, then they are in the way. Working with images of creation, we have seen that the stories we read and tell and believe teach us much about ourselves and our relationship to Divinity. Whether we are molding metal, fashioning fabric or growing a garden, we are working with creation and wholehearted growth.

Working with Karen Horney's theory we have seen how the age old conditions of mastery and slavery can combine to lock us into conditions from which we cannot get out. We may find ourselves enslaved to a company, to an ideology, to a dream, to a partner, to a social condition which appears inescapable. Or we may find ourselves compulsively pursuing mastery in a way which prevents our ability for compassion. Likewise with freedom or community, we may be so needful of walling ourselves off from others or following another blindly that the elusive wholeheartedness seems extremely remote.

When Karen Horney formulates the therapeutic goals of WHOLEHEARTEDNESS; she describes the striving to be:

without pretense, to be emotionally sincere, to be able to put the whole of oneself into one's feelings, one's work, one's beliefs. It can be approximated only to the extent that conflicts are resolved. .... These goals...coincide with the ideals that wise persons of all times have followed. But the coincidence is not accidental, for these are the elements upon which psychic health rests. ....

daring to name such high goals rests upon the belief that the human personality can change. .... All of us retain the capacity to change even to change in fundamental ways, as long as we live.<sup>1</sup>

Thus she is describing a way for a human being to approach the heart and

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<sup>1</sup>Karen Horney, Our Inner Conflicts. (New York: Norton, 1945) 242.

let growth happen. Her linkage to psychic health and wisdom is suggested somewhat by the Buddhist notion of sincerity suggesting that "no one divided within himself can be wholly sincere."<sup>2</sup> Sincerity in this sense is "putting forth one's whole being." The whole being must evolve with a heart which is also the center, rooted in Divinity

#### Wholeheartedness vs. Wholeness

The term wholeness and wholistic are being used to denote the whole being in terms of health and new thought. Howard Clinebell in Growth Counseling describes "wholeness" as a "balanced development of one's vulnerable, nurturing, feeling side... and one's rational, assertive, analytic side...."<sup>3</sup> Howard Clinebell's work in "spirit-centered wholeness" at the Institute for Religion and Wholeness conferences on Healing (January 1983) and on Peacemaking (May 1984) has most definitely contributed to my thinking about rooted wholeheartedness.

But there is no duality in wholeheartedness. A seed needs earth, water, air and fire (heat) to grow. When a seed is planted in the ground, if it grows, it produces a root, stem, leaves, and flower with its center and its petals. Now a seed can be whole as it is put in the ground--it is a whole seed. As it grows with all of its being, it produces roots according to the fertility and preparation of the soil. In effect, the whole plant consists of its roots, stem, leaves, petals, and center. What is centered is what is connected to the root. The

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<sup>2</sup>Ibid., 163.

<sup>3</sup>Howard J. Clinebell, Jr., Growth Counseling. (Nashville: Abingdon Press, 1983) 20.

center often becomes the seed pod in a daisy or a rose for example. The seed pod is the potential for a new flower or plant and can produce another root, stem, leaf system like the old plant. However, a plant must have reached its maturity before the center is capable of becoming a seed for new growth.

When we think of our image of rootedness we are aware, as new shoots grow up from the depths of the soil, that they are connected to the underground root. The new shoot develops into a plant with stem and leaves and eventually a flower. When the flower blooms and fades, the seed or essence of a new plant forms, seeking rootedness once again. It is the connectedness to the root through the stem which creates the potential for a seed to form--an opportunity for the cycle of new growth. This center might also be called the heart of the plant or organism.

Now it is essential to note that the term "wholeness" can be applied to any part of the plant. One could have a whole leaf, a whole stem, a whole petal, even a whole root. Yet there is an essence of centering; a heart is at the center of the plant. So a wholehearted plant would include the leaf, stem, root, flower petal or fruit. If we include the heart in wholeness, we include the life-giving substance of centeredness; of energy producing seeds which derive their potential from the roots.

Almost anything which grows has a heart. The heart is the center--if the center has not life, the organism will die. It is true that human hair and nails continue to grow after the heart has stopped. What may appear to be a healthy whole fingernail could exist on a dead body. So the health of the whole body cannot be measured by the health



of a fingernail, even though the fingernail may exist in all its wholeness.

The heart of a body however, is the very essence of life. Other growing organisms have a heart. One can speak of the heart of a tree, the heart (potential seed) of a flower, the heart of most animals. In mammals the heart pumps life-giving blood to all extremities of the body. When we speak of the innermost part of something, we speak of its heart. There is the heart of the mountain, the heart of a matter--which is the deepest part, the root, the cause of its being. So to speak of wholeheartedness, is to speak of the whole being which includes its center which connects to its roots, its deepest source.

The heart in biblical imagery is, in addition to a part of the physical body, the center of intellect and the center of emotions<sup>4</sup> Also it is the center of the moral life and the point of contact with God.<sup>5</sup> The heart is the very essence of life. Could it be that in a society where there is a major threat of heart attacks, that there is a major distancing from the essence of life? A heart of a body that knows and feels and thinks and lives in the divinity of spiritual awareness, is a life that can exist wholeheartedly. It is a being that comprehends beyond the clinical functions of the brain. It is a body which can dance and sing and love and touch another sexually. Whoever lives wholeheartedly celebrates life. The wholehearted celebration of life suggests a kind of strength or energy or power which is not the kind of power found in dominion or power-over or neurotic mastery.

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<sup>4</sup>R.C. Dentan, "Heart," Interpreters Dictionary of the Bible. II, 549-50. References to intellect: Judg. 5:16, I Chronicles 29:18, Ps. 4:4; to emotions: Prov. 27:11, Acts 14:17, Num. 32:7, Is. 35:4.

<sup>5</sup>Ibid. Prov. 6:18, Deut. 8:18, Ps. 27:8, Deut. 30:14.

### Power Defined

In the Oxford English Dictionary (OED), the first definition of power is "the ability to do or effect something . . ." Power derives from the Latin potere: to be able; implying the "ability to act." Interestingly enough, it is the fourth definition in the OED which is the first definition in the Webster's Collegiate Dictionary which refers to "possession of control or command over others, dominion, rule, government, command; . . ." Other definitions of power include: strength, might, force, energy, authority. The word used for definition of both mastery and power is dominion. Dominion, in its definition includes "supreme authority, sovereignty, POWER." Despite the efforts to find a meaning for power which suggests enablement, eventually in its usual use the word has a connotation of superiority, or dominion or sovereignty. Why, when a word has as its root meaning, enablement, does it become synonymous with its fourth definition?

The word for power in Greek is "dyna" from whence comes our word for dynamic and means "being able" or "capacity"; the word translated from the Hebrew means "strength, efficiency, wealth, army." Strength, force and power are practically synonymous in the sense that they are used to define each other in the dictionary; those three words could define either capacity or power over, depending on some other ingredient such as wisdom. Nevertheless, it is the sense of power as authority, dominion, mastery that concerns us here. We might well ask how the meaning of ability came to be associated with dominion.

Perhaps the idea of dominion, which is "power over" came to be defined as the ability to possess money, land, wives, children, slaves

or other subjects so that dominion over oneself became the ability to become lord over a certain territory or possessions or property or nation. This, of course, is the basis for a patriarchal system which can exercise dominion and pursue neurotic mastery to the point where even the subjects are unaware of their subjugation.

#### Power Discussed by Theologians

Reinhold Niebuhr approaches the issue of power in his defense of democracy where he critiques both Liberalism and Marxism for their errors in an understanding of property as power:

Liberalism and Marxism share a common illusion of the "children of light." Neither understands property as a form of power which can be used in either its individual or its social form as an instrument of particular interest against general interest. Liberalism makes this mistake in regard to private property and Marxism makes it in regard to socialized property.<sup>6</sup>

He emphasizes that property is not the only form of economic power, but he does give us a clue to one view of property as he quotes John Locke who saw that a man's property was the "part of nature with which he had 'mixed his labour.'"<sup>7</sup> Niebuhr believed that the individual control of centralized power was an "invitation to injustice,"<sup>8</sup> but he felt that democracy was self-critical enough to be protected from this individualization.<sup>9</sup>

If Niebuhr is correct, then a hierarchical centralization of power suggests a path for injustice, and an opportunity for dominion in

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<sup>6</sup>Reinhold Niebuhr, The Children of Light and the Children of Darkenss (New York: Charles Scribner's Sons, 1944) 106.

<sup>7</sup>Ibid., 107.

<sup>8</sup>Ibid., 103.

<sup>9</sup>Ibid., 133.

any acquisition of property. If John Locke is to be taken seriously, then any acquisitions of a man which suggest property be it land, cattle, slaves, women or children, become his property when he deems it/them "nature" with which he "has mixed his labour." Niebuhr supports our case as he brings to light the tension between power and justice. It becomes necessary to ask how democracy can be an answer until it is representative of the whole. As the 1984 Democratic Convention in San Francisco demonstrated, democracy represents those whose voices are heard. There are always those whose weakness does not even give them a voice. Will they always be the victims of those in power?

When Paul Tillich addresses the issue of power, he wants to speak of power as synonymous with being; yet for him: "Power . . . presupposes . . . something over which it proves its power."<sup>10</sup> He uses the words 'compulsion' and 'force' as properties of power, needed by power<sup>11</sup> and thus used by it. This contrasts with Karen Horney's use of the idea of compulsion as an expression of neurosis. Tillich also sees power in "centredness" which is self-awareness or self-realization. For man, he states: "His centredness makes him the master of his world."<sup>12</sup> And he goes on to state the blessing of the power structure: "But where there is centredness there is a hierarchical structure of power."<sup>13</sup> Tillich affirms the center of power is the center of the whole and if it does not work in favor of the whole it disintegrates.<sup>14</sup> This suggests that Tillich's concept of being which is power, since power is by

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<sup>10</sup>Paul Tillich, LPJ, 37.

<sup>11</sup>Ibid., 47.

<sup>12</sup>Ibid., 44.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid., 45.

definition the power of being, is centered in the hierarchical structures of power. Does this mean that the power of being is the power of the structures? If so, Tillich could be viewed as supporting the idea that the power of being is in the patriarchal structures; thus it is only for those who are within the hierarchical power structures.

When Starhawk speaks of power, she contrasts "power-over" with "power-from-within:"

This book is about the calling forth of power, a power based on a principle very different from power-over, from domination. For power-over is, ultimately, the power of the gun and the bomb, the power of annihilation that backs up all the institutions of domination.

Yet the power we sense in a seed, in the growth of a child, the power we feel writing, weaving, working, creating, making choices, has nothing to do with threats of annihilation. It has more to do with the root meaning of the word power, from the (late popular) Latin, podere ("to be able"). It is the power that comes from within.<sup>15</sup>

Starhawk speaks of power-from-within as a woman who has found power in the images of the Goddess and in the support strength of other women. She describes it as empowerment of women, as the power of imaging, of naming as Mary Daly would call it; she calls it the power of magic.

What is this force which bubbles up with compelling energy and can seem to control us more fully than any patriarchal power-over? What is this liberating energy which reinforces and renews in the midst of despair allowing us to keep on moving? Starhawk finds this "power-from-within" manifest in the magic of language, of healing, of

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<sup>15</sup>Starhawk, Dreaming the Dark: Magic, Sex and Politics (Boston: Beacon Press, 1982) 3.

community and of ritual.<sup>16</sup> Somehow, from somewhere, women and minority voices are finding the power from within to speak out in this day and age, to write new books, to create new structures. What is this "power-from-within?" Where does it come from? Who has it? Are there any connections with Niebuhr's true democracy, Tillich's "being as power of being," and Starhawk's "power-from-within"? Is there also any answer to Ruether's desire for salvation/redemption which is good news for all?<sup>17</sup> Let us now look at how power has been symbolized.

### Power Symbolized

Recently feminist scholarship has introduced and emphasized the use of images and metaphors for increasing the understanding of concepts.<sup>18</sup> When we hear and speak of the word power, what are the images? One of the traditional images or symbols for power is the image of keys. I was reminded one day of how powerful is the image of keys when I lost mine. I had just started new courses and was wondering if I would be able to do what I had originally intended, when I met a person who had influence on a committee where I had previously applied for a job. I felt swept away by a current which was too strong because the two weeks of summer school seemed to be taking a direction which I had not intended, and for which I was unprepared. That evening, on a walk,

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<sup>16</sup>Ibid., esp. Chapters 2, 4, 6, 9.

<sup>17</sup>This paraphrase refers to Rosemary Ruether's definition of salvation: "When our good news is no longer someone else's bad news." (Class notes: Constructing Feminist Theology, July 15, 1984.)

<sup>18</sup>Especially Sally McFague, Metaphorical Theology (Philadelphia: Fortress Press, 1982); Starhawk; and Mary Elizabeth Moore, Education for Continuity and Change (Nashville: Abingdon Press, 1983)

I lost my keys. Interestingly enough, it was after I regained my composure and put things in perspective, and decided when I would talk about my intentions for my class, with whom; likewise about the job; that I was informed that my keys had been found. This interesting coincidence, or magic, started my thinking about keys.

Keys must necessarily have a function to be useful. Their function is to lock and unlock. Keys are to rooms, houses, chambers, chests, cabinets. Keys are that which enter. Keys are phallic. The rooms, houses, boxes and secret places are cavernous. Keys lock and unlock wombs. Keys are symbols of power over, most drastically over woman. Keys are entrances to power; the power of possessions; more recently the power of engines for keys are used to start automobiles. Even more recently keys are the method by which one enters the power of the computer. Are keys symbolic of power-over or of power-from-within?

Another image of power is a volcano. When a volcano erupts, she expresses the power of many megaton bombs, a concept that was not in our language until this century. The volcanic eruption of Mt. St. Helens in 1981 was a threatening sight, but the ash which spewed forth did not kill; rather it helped the crops of the following seasons. More deadly are the equal tonnage of megabombs, nuclear missiles which threaten to end the human race; their fall-out would destroy all life it touches. The explosive power of earth killed only the foolish who did not respect the warning rumbles and who went too close. The destructive power of nuclearism is the foolish madness of scared patriarchs; an illustration of neurotic mastery at its worst.

Power is also imaged in the dual eucharistic symbols of the cup and the bread used by the church. It is interesting to observe how the

church reserved the cup for the priests in many centuries of the historic catholic church. When the protestant reformation returned the cup to the laity, it claimed power in the word. That the cup had so much power so as to be reserved only for priests suggests a peculiar linkage to the power of the female which is symbolized in the cup and is more evident in other religions. Perhaps the sacredness of the cup and the womblike cathedrals allowed patriarchal priests to create the female according to his own image.

### Menstrual Power

I would like to offer a graphic and basic imaging of power which has emerged during deep reflection. Inspired by the new normative procedure of seeking other stories and texts to inform our understanding of traditions and canon,<sup>19</sup> references to stories of Eve and Goddess sent me to the reference on menstrual blood in the Woman's Encyclopedia of Myths and Secrets.<sup>20</sup> Some of the introductory phrases are:

From the earliest human cultures, the mysterious magic of creation was thought to reside in the blood women gave forth in apparent harmony with the moon,.... Men regarded this blood with holy dread,....

Most words for menstruation also meant such things as incomprehensible, supernatural, sacred, spirit, deity. ....

Indians of South America said all mankind was made of "moon blood" in the beginning. ....

...the name of Adam (comes) from the feminine adamah, meaning "bloody clay," though scholars more delicately translate it "red earth."<sup>21</sup>

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<sup>19</sup>See Ruether, Sexism & God Talk and Texts for Woman Church.

<sup>20</sup>Barbara G. Walker, The Woman's Encyclopedia of Myths and Secrets (San Francisco: Harper & Row, 1983) 635ff.

<sup>21</sup>Ibid., 635.



What if menstrual blood had equal power imagery to semen? Some of the imagery of semen we know because of language; seed, spirit, fertilization of thought, sowing, seminal, seminary. When we think of the power of the womb; of blood, there is gestation, sea, darkness, caves, vastness, void. The imagery has been used to make the references to woman or menstrual blood of less value somehow than the imagery of semen. Red is the color of blood and white is the color of semen. Walker points out that "throughout all Tantric faiths, the merging of female red and male white was 'a profoundly important symbollic conjunction.'<sup>22</sup> Apparently the image of spirit (ruah) was feminine and red. Is it not notable how bishops and cardinals of the church have adopted red and white for the colors of their official and holy dress?

Women today do not know power in their menstruation. Instead they know shame and disregard, rejection from men, and labels of degradation such as 'curse' or 'on the rag'. But what if women were able to experience power in menstrual periods; the power from within which holds the potential for creation, the power of dark silent growth of gestation?

The symbols of menstruation and of semen must be equal in the imaging of power. The difficulty of imaging in terms of the male alone has led us to the dangerous place where we can no longer go. We have created gods of metal<sup>23</sup> which have the power of life or death and have become like God. Such power is dangerous to all of creation; it is irresponsible dominion. The structures of power might be just as

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<sup>22</sup>Ibid., 641.

<sup>23</sup>"Gods of Metal" is a film showing how some people worship bombs or missiles. Maryknoll, 1983.

dangerous. That is why we need to re-image symbols of power. The best image to balance seminal power has to be menstrual power. What would it mean to be in touch with a wholehearted sense of power as a woman? What would it mean to be able to use and understand the force of menstrual power? A man may come to the sexual act energetically but in fear--knowing that afterward he will feel spent, exhausted, weakened and devoid of power. The fear is similar to that of losing himself. Yet, if he knows himself, he is aware that the release of semen does not deplete his power; but it does temporarily relax and fulfill him. A woman may welcome the sexual act because it offers her refreshment, satisfaction and mutuality with her lover. She may fear it when she becomes a victim of brutality.

However, a woman, when she approaches her time of menstruation, discovers herself to be in a time of heightened sensitivity; sometimes testy to those around her; often easily hurt, experiencing physical pain of her body-- cramps. Pre-menstrual tension brings headaches, leg aches and backaches. She approaches her period with increased discomfort--knowing it is a time of weakening, of greater exhaustion, of feeling spent and devoid of power. Then when the blood starts flowing, there is a release of tension as the pent-up conditions are relaxed. Pre-menstrual tension and anxieties built up from fear of pregnancy or frustration about weight-gain are relaxed. A certain amount of confidence is regained as the energy of ritual womanhood is rehearsed, in regular bodily functions.

The release of (sexual) energy is manifest in the ejaculation of semen or the flow of menstrual blood is a blessing for the body of its responsiveness to life. Such acts of giving forth (semen or blood) are

essentially offerings to life and are symbolic of personal offerings to divinity. In such a way, they are participation in power of the life force. The naturalness and the potency (potere) of both semen and menstruation is the potential for new life. As both must be mixed together for the creation of new human beings, each must also be mixed symbolically in order to develop new life. Thus word, spirit, seminal thought are useless alone and they must be embraced by hearing, embodiment or womb-like thought before they can grow to new creation. Seeds need to be planted and watered before they sprout.

What happens then when power is not seen as participation in both? We have seen how John Locke perceived that property is the "part of nature with which he had mixed his labor."<sup>24</sup> With such definitions of property, one becomes an owner of any part of nature with which one has worked. Thus women seen as nature become property as well as animals who are fed, slaves who are housed; yet all their work and existence go to extend the property of one who holds such a view.

Contrarily, a woman who sees her power connected to the rhythms of nature flowing out of her with every menstrual cycle and flowing into her with every act of love, does not perceive ownership in the same ways. It is possible to claim space with which one has created beauty, or children for which one has labored, or food which has been tended in the garden and prepared for a table. If one were to own those items and hoard them, they would be of no use; the labor would have been futile. All acts of gardening, cooking, sewing, preparing space in beauty are transient acts which are done for the moment but sustain for the future.

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<sup>24</sup>Niebuhr, 106.

When they are done for the moment and when they are known to be transient, they are done wholeheartedly. They are acts of life, of living which are participating in the rootedness of existence. It is all some people have time or resources to do.

Recent studies of the poor and transient people of this planet show that many people are homeless, they are without land<sup>25</sup> and they are consequently without roots. The exploited, the oppressed, the homeless and the landless are existing at the expense of property owners. Property owners who believe they can own any land, or people or things are living at the expense of the poor. Wholeheartedness is not possible when some are living in bondage or slavery. Nor is it possible while others are bound into neurotic mastery, possessing property, land, artifacts and securing defense with walls and missiles.

Wholehearted Power necessarily comes from being oneself; from rootedness in the soil of one's own existence, which is both human and divine. It is being male or being female and allowing room for the other to be as well. For males who identify with expressions of seminal power, it is necessary to find the ground for planting of their seeds. For females who are able to identify with menstrual power they are seeking the seed which fertilizes the potential growth within them. The cycle of birth which necessitates gestation and the cycle of menstruation are not different, only of different lengths.

Something about a woman's chemical composition demands

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<sup>25</sup>Elsa Tamez, Bible of the Oppressed (Maryknoll: Orbis Books, 1982); Alison O'Grady (ed.) Inheritors of the Earth (Hong Kong: Urban Rural Mission, 1981); Struggling to Survive (Hong Kong: Urban Rural Mission, 1983).

wholeheartedness in the cycle of birth. Nothing commands so much attention to her body than the time of pregnancy. Usual foods which are really toxic become distasteful. If she is working, the body demands more rest and attention almost to making her not care about her work, if the body is not getting the proper attention. The cycle of birth demands total attention. It commands that everything else be put in perspective in relationship to that anticipated event. There is no 'half-hearted' birthgiving. Labor pains are totally consuming. If the experience is gone through in a drugged state, it is possible for a woman to never know her power which is necessarily present at birth. Likewise a drugged state of living is not a wholehearted one. Neurotic trends act like narcotics. They numb us to our real existence and keep us on the fringes of knowing a plant only by its petal; or knowing life through other people's perceptions. Women who have tried to live according to male modes of being and feeling are discovering that what they are told they will feel or experience is not what they do experience. For example, finding the "courage to be" as Tillich expresses it did not work for me as a woman. When I found that courage it did not become a way of participating in the existing power structures. The power of being must be different for women than it is for men. Perhaps it is not wholehearted of woman to know only seminal power.

Masculinized thought patterns which fear and envy the reality of female experience and menstrual power are one sided. Possibly things are whole as a petal or a leaf is whole; but not wholehearted because they are detached from the root. Wholeheartedness is extremely rare in the variety of human experience. But we only need to look at a garden

to see a natural expression of wholehearted growing on the part of a variety of plant species. Men also can know the power of cycles or menstrual power (which means monthly) because they can be tuned into the earth as farmers are, not in ways to exploit the land for profit, but rather in ways to cultivate the land for quality yield. Knowing the ways of the seasons and being able to plant and nurture for the sake of growth is an art akin to the art of living wholeheartedly. Men can also know their own body rhythms and learn the cycles of waves or natural seasons. Menstrual power is not exclusively female; nor is seminal power exclusively male.

#### WHOLEHEARTEDNESS AND JUSTICE

##### Justice Defined by Patriarchy

Justice is defined in the dictionary as "the quality of being just." It is defined as the "principle of just-dealing;" observance of divine law; conformity to moral right; and then as "exercise of authority or power" and "the administration of law." In other words, the definition of Justice becomes aligned again with authority and power---the administration of justice.

##### Justice Defined by Myth

One day near Tempe, in the valley of the river Peneius, Eurydice met Aristaeus, who tried to force her. She trod on a serpent as she fled, and died of its bite; but Orpheus (her husband) boldly descended into Tartarus, hoping to fetch her back. He used the passage which opens at Aornum in Thresprotis and, on his arrival, not only charmed the ferryman Charon, the Dog Cerberus, and the three Judges of the Dead with his plaintive music, but temporarily suspended the tortures of the damned; and so far soothed the savage heart of Hades that he won leave to restore Eurydice to the upper

world. Hades made a single condition: that Orpheus might not look behind him until she was safely back under the light of the sun. Eurydice followed Orpheus up through the dark passage, guided by the sounds of his lyre, and it was only when he reached the sunlight again that he turned to see whether she were still behind him, and so he lost her forever.<sup>26</sup>

Eurydice means "wide justice" or "all justice". When she is lost it is "forever." There do not seem to be any myths of Eurydice's return. A later goddess created by the philosophers according to Graves<sup>27</sup> was Dike the goddess of "natural law" or "justice". Her name is synonymous with the Latin Fortuna. She is the one Tillich invokes at the beginning of his discussion about Justice.<sup>28</sup> In myth, "wide justice" is lost forever. The only replacement is a concept of natural law which has more to do with fate. Perhaps "wide justice", expressed in the myth of Eurydice could be synonymous with eternal justice.

#### Justice Defined by Righteousness

Justice in the Old Testament is Righteousness. In the definition of righteousness we find mercy, benevolence, goodness of heart, love of neighbor, compassion for the poor and weak, gentleness and a capacity for giving joy.<sup>29</sup> Perhaps it is Justice in the sense of Righteousness which is the Power that can stand against power. Perhaps it is the Power of Justice which calls forth the writing, speaking, weaving,

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<sup>26</sup>Robert Graves, The Greek Myths (Baltimore: Penguin Books, 1955) 28c p. 112.

<sup>27</sup>Ibid., 31,1. p. 125.

<sup>28</sup>Tillich, 55.

<sup>29</sup>Abraham Cronbach, "Righteousness in Jewish Literature, 200 B.C. - A.D. 100," Interpreter's Dictionary of the Bible. IV, 85-6.

story-ing, re-imaging "power-from-within" of which Starhawk speaks. Perhaps it is the Power of Justice in the sense of Righteousness which infused the prophets of old to speak "the word of God" that speaks out today for the poor and disenfranchised, for women and blacks and Central America. Perhaps it is the Power of Justice as Righteousness that causes a Jesse Jackson to speak prophetic healing words to a Nation which has visioned itself as a New Israel in other times and faces its worship of Baal.

Perhaps the power of the divine is at work in those who feel called to align themselves with some inner power that strengthens and empowers when the energy is being directed beyond oneself, for the benefit of others. Perhaps it is the Power of Divine Justice which seeks expression in courageous women like Rosemary Ruether whose challenge to historical Christianity is the challenge of prophetic justice. Perhaps it is Old Testament Righteousness, a sense of Solidarity of community;<sup>30</sup> a compassion which Jesus also taught in his journey on this planet; which has any hope of standing up to power when it becomes power-over.

Perhaps it is the sense of "Wide-Justice" which wants to be found. Eurydice who longs to return to earth may be crying out in the voices of women and in the pain of the oppressed. Perhaps the proclamations of prophets and the sighs for solidarity and the pleas of the poor can call her back to find a new forever, one where "Wide-Justice" will not be lost. Perhaps it is in the releasing of the shackles of dominion that good news will come to all as bad news to none.

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<sup>30</sup>Rolf Knierim translates the word that is Righteousness (Justice) as "solidarity." (Discussion May, 1984)



### The Dream of Eurydice Returned

When Orestes came to the realization that Eurydice had disappeared forever, he wept and mourned and cursed the powers of the underworld. And he cursed Eurydice for his own stupidity (for her beauty which made him look at her). Then, to honor her, he carved her likeness out of marble and placed a blindfold over her eyes so she would not see the light that made him lose her. He placed a scale in her hands and he nick-named her "Dike." He created weights by which her scales would be balanced. Then he worshipped her saying: "Now you are my wife and you will never leave me; you have the measure of the world on your fingertips. You will always smile on me Dike."

Meanwhile Eurydice was silent in the cave of the underworld, working as a slave to Hades and performing all the cleaning, mending, cooking and serving for those who entered the underworld. Gradually and longingly she yearned more and more for the light and for freedom. Although she was protected from Aristaeus who would rape her; she became aware that the life she was leading was no better.

As she worked in the depths of the darkness, Eurydice's color grew dark and golden as she became the color of the earth. While her fingers were nimble, she listened regularly to reports of the upper world. She learned about Dike, her likeness in stone who bore half of her name. Eurydice began to ache to see again the world from which she had so suddenly departed; she wept for the conditions of the planet as they had been reported to Hades; and she began to plan her own return.

One night as her ruler was engaged in conversation with visiting statesmen and theologians; she disguised herself as a snake and carefully crept along the dangerous passageways toward the upper world. The ascent was tortuous and steep. More than once Eurydice doubted her attempts and almost fell backwards off the path into the mire. Only as she made friends with other reptiles like herself could she learn about the secret passageways through the molten labyrinth.

Stealthily slithering about the globe, Eurydice came at last to the marble image of herself named Dike. Carefully she crawled to the knot on the blindfold which she loosened so it fell from Dike's eyes. Then she removed the scales from Dike's hand while simultaneously shedding the scales of her reptilian image. Out from behind her stone imprisonment came Dike; and out from her eons of estranged slavery stepped Eurydice. They stared at each other for a long time, wondering how they had never met before now. Then ivory Dike and Earth-toned Eurydice embraced and wept together. Where their tears watered the ground, beautiful lilies appeared. All who followed them walked in paths of peace.

-BJH 11/84

### Eternal Justice

The concept of Justice which is synonymous with law and order is in itself a limiting concept. It becomes synonymous with law enforcement. There have been from time to time individuals who walked the earth and found a harmony with a greater law; Divine Law. Martin Luther King, Jesus, Ghandi were persons who were able to call to question the laws of the day and appeal to a greater righteousness. In every situation the ways of the world were violence. The ways of the leader were non-violent. In every case each met with a violent death, one which was perpetrated by the weapons of the time.

One logical conclusion is that weapons of death perpetrate power. Yet each of these leaders who met violent death and who preached the good news of Peace is now known on the lips of Humanity. The names of the assassins have dropped into oblivion. These examples could prove how false is the power of bayonettes, bullets and bombs. True, a voice was silenced; but millions of mourners then repeat the phrases which in life were malleable and able to be changed; but in death become immortal. "I have a Dream . . ." "Truth is in Action . . ." "Blessed are the Peacemakers . . ." These words have echoed on the tongues of thousands; and they will not die.

Power in bayonettes, bullets or bombs, is thus false power. It is fearful enough for it can annihilate life. But the belief in such power is a belief in the power of artifacts. It is a belief in the apostacy of a false god. According to Roman Law, Jesus was to die on a cross. According to Jewish custom a prisoner could be released on the Passover. They chose Barabbas.

Now the false power of belief in arms is similar to a false belief in justice. The idea that certain things must be done in the name of justice might be equally as false as the idea that bombs and bullets are substitutes for belief in God. Justice dispensed by law is dispensed to benefit the rich and the powerful. It is created by the rich and powerful; thus it benefits them. History testifies that the choices of the people may not live to tell the story as well as the choices of lives directed by divine guidance.

Perceptions of Divine Law are often not visible to those of the masses nor those playing their role in a system of power. The essence of justice which needs to be re-discovered and re-defined is the word of righteousness; the wide justice of the embracing of the poor; eternal justice. Perceptions of divine justice are not left always to the prophets or the great martyrs:

A boy and girl were standing by a redwood tree looking at a caterpillar. They could not have been more than five or six years old. The dialogue went like this:

He: "Don't touch it; it's my caterpillar. I found it.

She: "It's not your caterpillar, it's the world's caterpillar.

He: "Finders keepers; losers weepers."<sup>34</sup>

Even in the words of children there is a different sense of justice. One child thought that because he found the caterpillar, it belonged to him. The other child had a sense of wonder that a portion of creation belonged to creation itself. She had a sense of eternal justice - the caterpillar belonged to the world. Vicki Noble puts it this way:

When one can see oneself with clarity and acceptance, then one is likely to see others in the same way; without criticism and with full acceptance of what is truly the human condition. This

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<sup>34</sup>From personal journal, June 29, 1984.

acceptance is an understanding of human beauty rather than an accusation of imperfection. . . 35

So wide justice may be an eternal justice that has nothing to do with the laws of justice. Or perhaps the laws of justice have nothing to do with eternal justice. What matters is that we allow ourselves to find the roots of our divine nature. What matters is that Eurydice be allowed to return.

Such may also be the case with land and peoples. Those who have participated with the land such as the Native Americans of North America, the Aborigines of Australia, the plantation workers of Sri Lanka and many others have become the disinherited people of the world,<sup>36</sup> as Inheritors of the Earth so aptly shows. Persons who live in harmony with the land are in tune with the awareness of menstrual power; they are aware of the cycles of the land and its restorative power if cared for properly. On the other hand, those who see the land as property, as something to own and use for gain devastate those who do not try to take land by force. The oppression and exploitation of the small landholders or the landless are the "State, landlords or multinational corporations."<sup>37</sup>

Workers who are women in Asia are also oppressed by large corporations which are powerful enough to exploit and keep workers down.<sup>38</sup> Their appeal to justice does not bring better benefits; just as the appeal to justice has never brought them. Only another force which breaks in from outside or underneath--only spiritual awareness has

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<sup>35</sup>Vicki Noble, Motherpeace (San Francisco: Harper & Row, 1983) 140.

<sup>36</sup>Grady.

<sup>37</sup>Ibid., 93.

<sup>38</sup>See From the Womb of Han, and Struggling to Survive.

brought justice. King's bus strike in Atlanta demonstrated to a nation its discriminatory policies toward Blacks. Ghandi's march to the sea to make salt, demonstrated the power of England's exploitive conditions in India. The voices of Asian women are appealing to the world not to have to make more demonstrations of the exploitation which exists. But will any act short of strong confrontation make a difference? When there is strong confrontation there are always martyrs; yet many are dying now for the agony of the poor. The story of Africa in 1985 will again demonstrate the martyrdom for justice.

Also in Central America, the voices of Bishop Romero and four women who served the poor were silenced by violence.<sup>39</sup> Many, many others are now among the "disappeared." Violence has uprooted so many people. Refugees from the Vietnam War and the Korean war are still groping to find their way in a new land. All for the power of property; ideology; weapons.

It must end. Eternal Wide Justice will not find her way back to the land of the living until enough statesmen and theologians have distracted the ways of death and destruction to allow a slow ascent of the oppressed back into the light of hope for the earth. Until women can embrace themselves in each other; until they can become wholehearted and challenge the fabric of society with sharp scissors; to sewing new garments; until we can forge new metal; until Dike is released from her blindfolded marble prison--there will be no real peace on Earth.

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<sup>39</sup>Mortimer Arais, Announcing the Reign of God (Philadelphia: Fortress Press, 1984) 94ff.

The divinity of peace is the root of wholeheartedness, supporting the centeredness of Mastery, Love, Freedom and Community. It is finding the values in each and healing the neuroses. It is allowing for the tempering of new metal; it is nurturing the growth of the whole being. It is planting and maintaining roots. It is cultivating the Earth; it is pouring clear water; it is providing pure air; it is warming from Fire Light; it is Wholistic Growth.

Divinity--wisdom, spirituality of the ages--is present in every organic creature. Plant or animal; each creature can grow whole. Wide Justice--an awareness of wholehearted existence for all of earth's creatures--is given by awareness of divinity. Only in forsaking the pursuits of neurotic trends as manifest in compulsive quests for mastery, love, freedom or community is it possible to root oneself and one's nation in the wholehearted centering which makes for Peace.

### Conclusion

Now that we have wandered through the labyrinthine ways of theological and psychological thought; now that we have seen the possibility of some new or different thought; might we dare to say "No" to neurotic conditions of mastery or slavery which bind us? By choosing to stay connected to the enriched roots of our divinity-- by carefully cultivating the soil of our faith, we can grow a garden of plurality. The garden needs to cultivate the value of mastery, as it relates to self knowledge; the value of dependency as it is inter-dependency; the value of freedom and community as they interact with each other--not as they produce compulsive rigidity.

Wholeheartedness involves a heart--and claiming a heart means sometimes being wounded. Yes a heart can be broken but so can a heart be healed. With care--not a love that needs to be loved--but a love which opens up to the connections of divinity and rootedness--a heart can dare to stay connected to the roots. It even dares to be cut off as a seed to take root again in new soil. A risking heart dares to grow.

It is only with a certain fortitude of heart that you have arrived with me to the end of this chapter and to the close of this project. Thank you dear reader for venturing with me this far. What can we do? Where can we go from here? What will happen next? The answers remain to be seen.

Energy applied to healing oneself, one's relationships and one's environment is most necessary energy applied to healing all creation. The quest for divinity through the tools of psychology and theology is the quest for wholeheartedness. Within the healing centering of divinity there is also peace. Perhaps we need to develop our awareness so that we can know that the earth and every living creature is divine. Just as it is "the world's caterpillar"; it is God's world and the World's god. Peace comes from the acknowledgement that there is no power but Divine power. This applies to masters who would worship their own power and slaves who would live in bondage to power enforced by others.

The Divinity of Peace comes about in relinquishing attachments to false idols. It is in the recognition of unity in the plurality of creation. Divinity of Peace means cultivation of the roots of existence, belief in the blooms and the dormancy - even the shuddering shedding of foilage of death. Divinity of Peace is death to neurotic

fears which find and new life to rooted wholeheartedness; it may mean transplanting roots or planting new seeds. But above all it is sustaining growth in awareness of Divine creation - always giving glory to the Creator/Creatrix.



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